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ELEMENTARY

GREEK GRAMMAR.

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PREFACE.

THIS Grammar is partly a revised edition of the *Elementary Greek Grammar* published in 1870, and partly an independent work. The part which precedes the Inflection of the Verb contains the substance of the former edition revised and enlarged, with many additions to the Paradigms. The part relating to the Inflection of the Verb, §§ 88—127, has been entirely re-written, and increased from fifty to one hundred pages. Part III., on the Formation of Words, is entirely new. The Syntax is in most parts substantially the same as in the former edition; but some changes and numerous additions have been made, the chief increase being in the sections on the Prepositions. Part V., on Versification, is almost entirely new, and is based to a great extent on the *Rhythmic and Metric* of J. H. H. Schmidt, which has just been published in an English translation by Professor J. W. White. I have not followed Schmidt, however, in making all iambic and anapaestic verses trochaic and dactylic; and I have followed the ancient authorities in recognizing *cyclic anapaests* as well as *cyclic dactyls*. I have adopted the modern doctrine of *logaoedic* verses, which enlarges their dominion and reduces them to a uniform $\frac{2}{8}$ measure, thus avoiding

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many of the incongruities which beset the common theory of these verses.

The Catalogue of Verbs is increased from nineteen to thirty-two pages, and contains a greater number of verbs and gives the forms more completely than the former one. The object has still been to present only the strictly classic forms of each verb, and thereby to save the learner from a mass of detail which he may never need. It is surprising how simple many formidable verbs become when all later and doubtful forms are removed. In preparing the Catalogue I have relied constantly on Veitch's *Greek Verbs, Irregular and Defective*, a work in the Clarendon Press Series, for which every classical scholar will bless the author.

It will be seen that the enlargement has been made chiefly in the part relating to the Inflection of the Verb. There I have adopted (§ 108) the division of verbs in ω into eight classes which is employed by G. Curtius: this reduces many of the apparent irregularities of the Greek verb to rule and order. In the former edition I adopted Hadley's addition of a class of "reduplicating" verbs. I have omitted this class as unnecessary in my present arrangement. Of the six verbs (apart from verbs in μι and verbs in σκω) which composed this class, γίγνομαι, ἴσχω, and πίπτω are now assigned by Curtius to his "mixed class"; the first syllable of τίκτω is now not considered a reduplication by Curtius; μίμνω is used only in the present stem; while τιτράω seems too late a form to affect classification. The chief innovation which I have now ventured to make in the classification of Curtius relates to the large class of verbs which add ε- to the

stem in certain tenses not belonging to the present stem. I have no thought of disputing the remark of Curtius that this phenomenon and the addition of ε- in the present stem (as in δοκ-, δοκέ-ω) are to be explained on similar principles. But it seems obvious that the former is not, like the latter, a process by which the present stem is formed from the simple stem, and it therefore has no place in the classification which we are here considering. Further, the addition of ε- in other tenses than the present occurs in every one of the eight classes of Curtius, so that it must confuse the classification to introduce it there at all. I have therefore included this among the modifications of the stem explained in § 109, thus classing it with such phenomena as the addition of σ- in certain verbs and other modifications which affect only special tenses. (See § 109, 8.[1]) In § 120, 1, I have followed the doctrine of F. D. Allen, stated in the *American Philological Transactions* for 1873 (pp. 5–19), by which Homeric forms like ὁρόω for ὁράω are explained by *assimilation*.

I fear I may have offended many scholars in giving the present stems of λύω, λέγω, λείπω, &c. as λυ-, λεγ-, λειπ-, &c., and not as λυο(ε)-, λεγο(ε)-, λειπο(ε)-, &c. I have been careful to state in several places (see foot-notes, pp. 82 and 144) that the latter is the better approved and more correct form of expression; but I have not ventured to make the first attempt at a popular statement of the tense stems with the variable vowel-attachment. A slight reflection showed me that this must be made by a pro-

[1] See also the *Proceedings of the American Philological Association* for 1879.

fessional etymologist, who can settle, at least consistently, the many doubtful questions which still beset the subject of tense stems. I was finally decided by finding that G. Curtius himself had made no change in this respect in the latest edition (1878) of his *Schulgrammatik*, and continued to call λυ-, λεγ-, λειπ-, &c. present stems, evidently thinking the other forms too cumbrous for a school-book. I have had no hesitation in following his example.

The sections on the Syntax of the Verb contain a condensed statement of the principles which I have explained at greater length in a larger work, *Syntax of the Moods and Tenses of the Greek Verb*, to which I must refer more advanced students, and especially teachers, for a fuller exposition of this subject.[1] I must still confess myself unable to give any general definitions which shall include all the uses of either the indicative, the subjunctive, or the optative, and yet be accurate enough to meet modern scientific demands. The truth must be recognized that these moods were not invented deliberately to express certain definite classes of ideas to the exclusion of all others, and then always held rigidly to these pre-determined uses. On the contrary, their various uses grew up gradually, as language was developed and found new ideas to express. Both the Greek and the Latin inherited most of their modal forms through a line of ancestors now lost,

[1] For a still fuller explanation of the classification of conditional sentences here introduced, with the corresponding arrangement of relative clauses, I must refer to articles in the *Transactions of the American Philological Association* for 1873 and 1876, printed also in the *Journal of Philology*, Vol. v. No. 10, pp. 186–205, and Vol. viii. No. 15, pp. 18–38.

and each language employed these forms, partly in conformity with tradition, and partly to suit its own peculiar needs and tendencies of thought. We must have a far better knowledge of the uses of the moods in the original Indo-European tongue and of the earliest uses in both Greek and Latin than we are likely ever to get from our present stock of material, before we can hope to trace historically each use of the moods in the classic languages. Investigations made through the Sanskrit, like those of Delbrück, are looking in the right direction; but scholars differ widely in their interpretation of the results thus obtained, and the moods are used too vaguely in Sanskrit (compared with Greek or Latin) to be decisive in the comparison. We know enough, however, not to be surprised when we find the same idea expressed in Latin by the past tenses of the subjunctive, and in Greek by the past tenses of the indicative, especially when we find the two constructions coincide in a few instances in Homeric Greek.

Much that is contained in the Notes of this Grammar, especially all in the smallest type, is intended to be used for reference, or to be read by the more interested pupils as they study the remainder of the book. A great change has gradually come upon the study of grammar in these practical days; and no teacher (it is hoped) now believes in cramming pupils in advance with grammatical details which they are not expected to use or even understand until they have learnt the language in some other way. I am strongly of the opinion that a pupil should begin to translate easy sentences from Greek into English and from English into Greek as soon as he has learnt the forms

absolutely necessary for the process. The true time to teach each principle of grammar (beyond the most general rules, which every student of Greek will have already) is the moment when the pupil is to meet with it in reading or writing; and no grammar which is not thus illustrated as it is taught ever becomes a reality to the pupil. But it is not enough for a learner merely to meet each construction or form in isolated instances; for he may do this repeatedly, and yet know little of the general principle which the single example partially illustrates. Men saw apples fall and the moon and planets roll ages before the principle of gravitation was thought of. It is necessary, therefore, not merely to bring the pupil face to face with the facts of a language by means of examples carefully selected to exhibit them, but also to refer him to a statement of the general principles which show the full meaning of the facts and their relation to other principles.[1] In other words, systematic practice in reading and writing must be supplemented from the beginning by equally systematic reference to the grammar. Mechanics are not learnt by merely observing the working of levers and pulleys, nor is chemistry by watching experiments on gases; although no one would undertake to teach either without such practical illustrations. I have, therefore, no faith in classical scholarship which is not based on a solid foundation of grammar; while I still believe that more attention to practical illustration than has generally been paid is urgently needed, and that the

[1] These objects seem to me to be admirably attained in the *First Lessons in Greek*, which was prepared by my colleague, Professor J. W. White, to be used in connection with this Grammar.

study of grammar may thus be relieved of most of its traditional terrors and made what it should be, a means, not an end. These remarks apply especially to syntax, the chief principles of which have always seemed to me more profitable for a pupil in the earlier years of his classical studies than the details of vowel-changes and exceptional forms which are often thought more seasonable. The study of Greek syntax, properly pursued, gives the pupil an insight into the processes of thought of a highly cultivated people; and while it stimulates his own powers of thought, it teaches him habits of more careful expression by making him familiar with many forms of statement more precise than those to which he is accustomed in his own language. The Greek syntax, as it was developed and refined by the Athenians, is a most important chapter in the history of thought, and even those whose classical studies are limited to the rudiments cannot afford to neglect it entirely.

One of the best practical illustrations of any language, ancient or modern, one which is available even for those who have no teachers, is committing to memory passages of its best literature, and using them as a basis for both oral and written exercises. This "natural method," which has proved so successful in teaching modern languages, can be made of great advantage in classical education by a skilful teacher; although I am convinced that in the ancient languages it should always be accompanied by careful grammatical study, and especially by constant reference to a systematic grammar. As an important aid, however, it cannot be too highly commended, and it can hardly begin too early.

I have not thought that the subject of Pronunciation, in its only practical form, belongs properly to Greek grammar. The question of the ancient sound of the Greek letters is too extensive, and involves too much learned discussion and controversy, to be treated in a work like this. A very different question, it seems to me, is the practical one, How are boys to be taught to pronounce Greek in our schools? Even if we had a complete ancient account of Greek pronunciation, — which we are very far from having, — it would be a much harder task to teach boys of the present day to follow it than it would be to teach them to pronounce French or German by rules without the help of the voice. The chief practical considerations here are simplicity and uniformity. For more than a generation, until very recently, there has been no system of pronouncing Greek in the United States which could claim notice on the ground of uniformity. Only our oldest scholars remember the prevalence of the so-called "English system," which uses English vowel-sounds and Latin accents; and this would now be unintelligible in most of our schools and colleges. My own efforts have been exerted merely towards bringing some order out of this chaos. Our scholars have generally assumed that the written accents should be used; and, whatever theory of ancient accent we may hold, it will be admitted that the Greeks marked the first syllable of *ἄνθρωποι*, and the Romans the first syllable of *homines*, in the same way. The English vowel-sounds are not easily combined with Greek accents, especially when a short penultimate is accented, as in *πραγμάτων*. Harvard College has for the past eighteen

years recommended schools to use the Greek accents, and to pronounce *α* as *a* in *father*, *η* and *ε* as *e* in *fête* and *men*, *ι* as *i* in *machine*, leaving further details to each teacher's discretion. The American Philological Association has twice recommended the same; and to this extent some degree of uniformity has thus been secured within the last ten years. The other sounds have generally remained as they are in the English system, with the exception of *ου*, which is generally pronounced like *ou* in *group*. Perhaps the majority pronounce *αυ* like *ou* in *house* (as the Germans do). To those who ask my advice, I am in the habit of recommending the following system, which I follow chiefly from its simplicity, and because it is adopted by more scholars in the United States than any other, not pretending that all the sounds (*e.g.* those of *ει* and the aspirated consonants) rest on a scientific basis: —

α as *a* in *father*, *η* as *e* in *fête*, *ε* as *e* in *men*, *ι* as *i* in *machine*, *ω* as *o* in *note*, *υ* as French *u*; short vowels merely *shorter* than the long vowels; — *αι* as *ai* in *aisle*, *ει* as *ei* in *height*, *οι* as *oi* in *oil*, *υι* as *ui* in *quit* or *wi* in *with*, *αυ* as *ou* in *house*, *ευ* as *eu* in *feud*, *ου* as *ou* in *group*; *ᾳ*, *ῃ*, *ῳ*, like *α*, *η*, *ω*; — the consonants as in English, except that *γ* before *κ*, *γ*, *ξ*, and *χ* has the sound of *n*, but elsewhere is hard; that *θ* is always like *th* in *thin*; and that *χ* is always hard, like German *ch*. I have always pronounced *ζ* like English *z*, but it would probably be more correct to give it the sound of soft *ds* (*not* that of German *z*), as it is a double consonant (§ 5, 2). Many scholars prefer to pronounce *ει* like *ei* in *eight*; and this has much to be said in its favor on several

grounds. I do not think we have any positive knowledge of the sound of ει before it reached the sound of ī (our *ee*), and I have held to that of *ei* in *height* simply to avoid another change from both English and German usage.

I need not enumerate here the familiar works to which I am indebted for most of the facts of Greek Grammar. These have been collected so often and so thoroughly, that there is little room for originality except in the form of presentation. The best examples of every principle have already been used scores of times, and I have never hesitated to use them again. I must again acknowledge my deep obligations to the late Professor Hadley for his kind permission to use the valuable material in his published works, and for the friendly aid and advice on which I constantly depended for many years. The influence of his profound learning and his noble example will long survive in American scholarship. I am greatly indebted to all who have given me their counsel during the preparation of this book. I must mention particularly Professors F. D. Allen, Addison Hoge, M. W. Humphreys, and J. W. White. Professor Caskie Harrison of Sewanee, Tennessee, has done me the great kindness of sending me an elaborate criticism of Part I. and the whole Syntax of my former edition, with discussions of many of the most important points. I have often been aided by his remarks in revising these portions of my work; and even when I could not agree with his opinions, his criticisms have shown me some weak points in my former statements.

My special thanks are due to Mr. Henry Jackson, of Trinity College, Cambridge, who has kindly read the proofs of the English edition, published at the same time with this, and has given me many valuable suggestions during the printing.

W. W. GOODWIN.

HARVARD COLLEGE, CAMBRIDGE,
October, 1879.

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GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

The Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolia (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighboring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

In the early times of which the Homeric poems are a record (before 850 B.C.), there was no such division of the whole Greek race into Aeolians, Dorians, and Ionians as that which was recognized in historic times; nor was there any common name of the whole race, like the later name of Hellenes. The Homeric Hellenes were a small tribe in South-eastern Thessaly, of which Achilles was king; and the Greeks in general were called by Homer Achaeans, Argives, or Danaans.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature. The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).[1]

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The literary and political importance of Athens caused her dialect gradually to supplant the others wherever Greek was spoken; but, in this very extension to regions widely separated, the Attic dialect itself was not a little modified by various local influences, and lost some of its early purity. The universal Greek language which thus arose is called the *Common Dialect*. This begins with the Alexandrian period, the time of the literary eminence of Alexandria in Egypt, which dates from the accession of Ptolemy II. in 285 B.C. The name *Hellenistic* is given to that form of the Common Dialect which was used by the Jews of Alexandria who made

[1] The name *Ionic* includes both the Old and the New Ionic, but not the Attic. When the Old and the New Ionic are to be distinguished in the present work, Ep. (for Epic) or Hom. (for Homeric) is used for the former, and Hdt. or Herod. (Herodotus) for the latter.

the Septuagint version of the Old Testament (283–135 B.C.) and by the writers of the New Testament, all of whom were *Hellenists* (i.e. foreigners who spoke Greek). Towards the end of the twelfth century A.D., the popular Greek then spoken in the Byzantine Roman Empire began to appear in literature by the side of the scholastic ancient Greek, which had ceased to be intelligible to the common people. This popular language, the earliest form of *Modern Greek*, was called *Romaic* (Ῥωμαϊκή), as the people called themselves Ῥωμαῖοι. The name *Romaic* is now little used; and the present language of the Greeks is called simply Ἑλληνική, while the kingdom of Greece is Ἑλλάς and the people are Ἕλληνες. The literary Greek has been greatly purified during the present century by the expulsion of foreign words and the restoration of classic forms; and the same process has affected the spoken language, especially that of cultivated society in Athens, but to a far less extent. It is not too much to say, that the Greek of most of the newspapers now published in Athens could have been understood without difficulty by Demosthenes or Plato. The Greek language has thus an unbroken history, from Homer to the present day, of at least 2,700 years.

The Greek is descended from the same original language with the Indian (i.e. Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between

Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, &c.

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. THE Greek alphabet has twenty-four letters: —

Form.		Equivalent.	Name.	
Α	*α*	a	*Ἄλφα*	*Alpha*
Β	*β*	b	*Βῆτα*	*Beta*
Γ	*γ*	g	*Γάμμα*	*Gamma*
Δ	*δ*	d	*Δέλτα*	*Delta*
Ε	*ε*	e (*short*)	*Ἒ ψῑλόν*	*Epsilon*
Ζ	*ζ*	z	*Ζῆτα*	*Zeta*
Η	*η*	e (*long*)	*Ἦτα*	*Eta*
Θ	*θ ϑ*	th	*Θῆτα*	*Theta*
Ι	*ι*	i	*Ἰῶτα*	*Iota*
Κ	*κ*	k *or hard* c	*Κάππα*	*Kappa*
Λ	*λ*	l	*Λάμβδα*	*Lambda*
Μ	*μ*	m	*Μῦ*	*Mu*
Ν	*ν*	n	*Νῦ*	*Nu*
Ξ	*ξ*	x	*Ξῖ*	*Xi*
Ο	*ο*	o (*short*)	*Ὂ μῑκρόν*	*Omicron*
Π	*π*	p	*Πῖ*	*Pi*
Ρ	*ρ*	r	*Ῥῶ*	*Rho*
Σ	*σ ς*	s	*Σίγμα*	*Sigma*
Τ	*τ*	t	*Ταῦ*	*Tau*
Υ	*υ*	u *or* y	*Ὗ ψῑλόν*	*Upsilon*
Φ	*φ*	ph	*Φῖ*	*Phi*
Χ	*χ*	kh	*Χῖ*	*Chi*
Ψ	*ψ*	ps	*Ψῖ*	*Psi*
Ω	*ω*	o (*long*)	*Ὦ μέγα*	*Omega*

REMARK. The Greek *υ* was represented by the Latin *y*, and was probably pronounced somewhat like the French *u* or the German *ü*. For remarks on Pronunciation see the Preface.

NOTE 1. At the end of a word the form ς is used, elsewhere the form σ; thus, σύστασις.

NOTE 2. Two obsolete letters — *Vau* or *Digamma* (*F* or ϛ) equivalent to V or W, and *Koppa* (ϙ), equivalent to Q — and also the character *San*(ϻ), a form of *Sigma*, are used as numerals (§ 76). The first of these had not entirely disappeared in pronunciation when the Homeric poems were composed, and the metre of many verses in these is explained only by admitting its presence. Many forms also which seem irregular are explained only on the supposition that *F* has been omitted: see § 53, 3, N. 1; § 54, N.; § 108, II., 2.

VOWELS AND DIPHTHONGS.

§ 2. The vowels are *α*, *ε*, *η*, *ι*, *ο*, *ω*, and *υ*. Of these, *ε* and *ο* are always short; *η* and *ω* are always long; *α*, *ι*, and *υ* are sometimes short and sometimes long, whence they are called *doubtful* vowels.

NOTE. A, *ε*, *η*, *ο*, and *ω* from their pronunciation are called *open* vowels; *ι* and *υ* are called *close* vowels.

§ 3. The diphthongs (*δί-φθογγοι*, *double sounds*) are *αι*, *αυ*, *ει*, *ευ*, *οι*, *ου*, *ηυ*, *υι*, *ᾳ*, *ῃ*, *ῳ*. These are formed by the union of an open vowel with a close one; except *υι*, which is formed of the two close vowels. The union of a long vowel (*ᾱ*, *η*, *ω*) with *ι* forms the (so called) *improper* diphthongs *ᾳ*, *ῃ*, *ῳ*. The Ionic dialect has also a diphthong *ωυ*.

NOTE. In *ᾳ*, *ῃ*, *ῳ*, the *ι* is now written below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in ΤΗΙ ΚΩΜΩΙΔΙΑΙ, *τῇ κωμῳδίᾳ*, and in Ὤιχετο, ᾤχετο. This *ι* was written as an ordinary letter as long as it was pronounced, that is, until the first century B.C.

BREATHINGS.

§ 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (ʽ) or the *smooth* breathing (ʼ). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound

of *h;* the smooth breathing shows that the vowel is not aspirated. Thus *ὁρῶν, seeing*, is pronounced *hŏrōn*; but *ὀρῶν, of mountains*, is pronounced *ŏrōn.*

NOTE 1. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *α*, *η*, and *ω* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἴχεται, εὐφραίνω, Αἴμων*; but *ᾤχετο* or *Ὤιχετο, ᾄδω* or *Ἄιδω, ᾄδειν* or *Ἤιδειν*. On the other hand, the breathing of *ἀίδιος* (*Ἀΐδιος*) shows that *α* and *ι* do not form a diphthong.

NOTE 2. The rough breathing was once denoted by H. When this character was taken to denote long *e* (which once was not distinguished from *ε*), half of it H was used for the rough breathing; and afterwards the other half H was used for the smooth breathing. From these fragments came the later signs ' and '.

2. The consonant *ρ* is generally written *ῥ* at the beginning of a word. In the middle of a word *ρρ* is often written *ῤῥ*. Thus *ῥήτωρ* (rhetor), *orator*; *ἄῤῥητος, unspeakable; Πύῤῥος, Pyrrhus* (*ῤῥ* = *rrh*).

CONSONANTS.

§ **5.** 1. The consonants are divided into

labials, *π*, *β*, *φ*, *μ*,
palatals, *κ*, *γ*, *χ*,
linguals, *τ*, *δ*, *θ*, *σ*, *λ*, *ν*, *ρ*.

2. The *double* consonants are *ξ*, *ψ*, *ζ*. *Ξ* is composed of *κ* and *σ*; *ψ*, of *π* and *σ*. Z generally arises from a combination of *δ* with a soft *s* sound (originally *dj*); hence it has the effect of two consonants in lengthening a preceding vowel (§ 19, 2).

§ **6.** By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The semivowels are *λ*, *μ*, *ν*, *ρ*, and *σ*; of which the first four are called *liquids*, and *σ* is called a *sibilant*. M and *ν*

are also called *nasals;* to which must be added γ before κ, γ, χ, or ξ, where it has the sound of ν, as in ἄγκυρα (ancora), *anchor.*

2. The mutes are of three *orders:*—

smooth mutes, π, κ, τ,
middle mutes, β, γ, δ,
rough mutes, φ, χ, θ.

These again correspond in the following *classes:*—

labial mutes, π, β, φ,
palatal mutes, κ, γ, χ,
lingual mutes, τ, δ, θ.

NOTE. Mutes of the same *order* are called *co-ordinate;* those of the same *class* are called *cognate.* The smooth and rough mutes, with σ, ξ, and ψ, are called *surd* (hushed sounds); the other consonants and the vowels are called *sonant.*

§ 7. The only consonants which can stand at the end of a Greek word are ν, ρ, and ς. If others are left at the end in forming words (cf. § 46, 1), they are dropped.

NOTE. The only exceptions are found in the proclitics (§ 29) ἐκ and οὐκ (or οὐχ), which have other forms, ἐξ and οὐ. Final ξ and ψ (κσ and πσ) are no exceptions.

EUPHONY OF VOWELS.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians. In the middle of a word this could be avoided by *contraction* (§ 9). Between two words — where it is called *hiatus*, and was especially offensive — it could be avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

§ 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a

diphthong; as φιλέω, φιλῶ; φίλεε, φίλει; τίμαε, τίμα. It seldom takes place unless the former vowel is *open* (§ 2, Note).

The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles: —

1. Two vowels which can form a diphthong (§ 3) simply unite in one syllable; as τείχεϊ, τείχει; γέραϊ, γέραι; ῥᾴστος, ῥᾷστος.

2. If one of the vowels is ο or ω, they are contracted into ω. But εο, οο, and οε give ου. Thus δηλόητε, δηλῶτε; φιλέωσι, φιλῶσι; τιμάομεν, τιμῶμεν; τιμάωμεν, τιμῶμεν; δηλόω, δηλῶ; — but γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ.

NOTE. In contract adjectives in οος (§ 65) ο is dropped before α and η, αι and ῃ; as ἁπλόα, ἁπλᾶ; ἁπλόη, ἁπλῆ; ἁπλόαι, ἁπλαῖ; ἁπλόῃ, ἁπλῇ.

3. If the two vowels are α and ε (or η), the first vowel sound prevails, and we have ᾱ or η. Αα gives ᾱ, εη or ηε gives η; but εε gives ει. Thus, ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη; μνάα, μνᾶ; φιλέητε, φιλῆτε; τιμήεντος, τιμῆντος; ἐφίλεε, ἐφίλει.

NOTE. In the first and second declensions, εα becomes ᾱ in the dual and plural, and in all numbers after a vowel or ρ (§§ 38, 65); it also becomes ᾱ in the third declension whenever it follows a vowel (§ 52, 2, N. 2; § 53, 3, N. 3). In the dual of the third declension εε sometimes becomes η (§ 52, 2; § 53, 1, N. 2). In the accusative plural of the third declension εᾰς generally becomes εις (§ 51, 2).

4. A vowel disappears by absorption before a diphthong beginning with the same vowel. Further, ε is always absorbed before οι, and in contract nouns and adjectives also before αι. In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong, and the second vowel disappears unless it can be retained as *iota subscript* (§ 3) in ᾳ, ῃ, or ῳ. Thus, μνάαι, μναῖ; μνάᾳ, μνᾷ; φιλέει, φιλεῖ; φιλέῃ, φιλῇ; δηλόοι, δηλοῖ; νόῳ, νῷ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσεοι, χρυσοῖ; χρύσεαι, χρυσαῖ (cf. ἁπλόαι,

ἁπλαῖ); τιμάει, τιμᾷ; τιμάῃ, τιμᾷ; τιμάοι, τιμῷ; τιμάου, τιμῶ; φιλέου, φιλοῦ; λύεαι, λύῃ (v. Note 1); λύηαι, λύῃ; μεμνήοιο, μεμνῷο; πλακόεις, πλακοῦς (v. N. 2).

NOTE 1. In the second person singular of the passive and middle, εαι (for εσαι) gives a form in ει as well as that in η; as λύεαι, λύῃ or λύει. (See § 113, 2, N. 1.)

NOTE 2. In verbs in όω, οει and οη give οι; as δηλόεις, δηλοῖς; δηλόῃ, δηλοῖ (cf. ἁπλόῃ, ἁπλῇ, 2, Note). Infinitives in άειν and όειν lose ι in the contracted form; as τιμάειν, τιμᾶν; δηλόειν, δηλοῦν (§ 98, N. 5).

5. The close vowels (ι and υ) are contracted with a following vowel in some forms of nouns in ις and υς of the third declension. (See § 53, 1, N. 3; § 53, 2.)

REMARK. In some classes of nouns and adjectives of the third declension, contraction is confined to certain cases; see §§ 53, 67. For exceptions in the contraction of verbs see § 98, Notes 1, 2, 3.

SYNIZESIS.

§ 10. In poetry, two successive vowels, not forming a diphthong, are sometimes united in pronunciation for the sake of the metre, without being contracted. This is called *synizēsis* (συνίζησις, *settling together*). Thus, θεοί may make but one syllable in poetry; στήθεα or χρυσέῳ may make but two.

CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is often contracted with one at the beginning of the following word. This is called *crasis* (κρᾶσις, *mixture*). The *corōnis* (᾽) is placed over the contracted syllable. The first of the two words is generally an article, a relative pronoun, or καί.

Crasis generally follows the laws of contraction (§ 9), but with these modifications: —

(*a.*) A diphthong at the end of the first word drops its last vowel before crasis takes place.

(*b*) The article drops its final vowel or diphthong in crasis before *a*. The particle *τοί* drops *οι* before *a*; and *καί* drops *αι* before *η, αυ, ευ, ου*, and the words *εἰ, εἰς, οἱ, αἱ*.

2. The following are examples of crasis: —

Τὸ ὄνομα, τοὔνομα; τὰ ἀγαθά, τἀγαθά; τὸ ἐναντίον, τοὐναντίον; ὁ ἐκ, οὑκ; ὁ ἐπί, οὑπί; τὸ ἱμάτιον, θοἱμάτιον (§ 17, 1); *ἃ ἄν, ἄν; καὶ ἄν, κἄν; καὶ εἶτα, κἆτα; — ὁ ἀνήρ, ἀνήρ; οἱ ἀδελφοί, ἀδελφοί; τῷ ἀνδρί, τἀνδρί; τὸ αὐτό, ταὐτό; τοῦ αὐτοῦ, ταὐτοῦ; — τοι ἄν, τἄν* (*μέντοι ἄν, μεντἄν*); *τοι ἄρα, τἄρα; — καὶ αὐτός, καὐτός; καὶ αὕτη, χαὕτη* (§ 17, 1); *καὶ εἰ, κεἰ; καὶ οὐ, κοὐ; καὶ οἱ, χοἱ; καὶ αἱ, χαἱ*. So *ἐγὼ οἶδα, ἐγᾦδα; ὦ ἄνθρωπε, ὠνθρωπε; τῇ ἐπαρῇ, τἠπαρῇ; προέχων, προὔχων*.

NOTE 1. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the *coronis*; as in *ἄν, ἀνήρ*.

NOTE 2. In crasis, *ἕτερος* takes the form *ἄτερος*, — whence *θατέρου, θατέρῳ*, &c. (§ 11, 1, *b*; § 17, 1.)

NOTE 3. Crasis, like contraction (§ 10), may be left to pronunciation in poetry. Thus, *μὴ οὐ* makes one syllable in poetry; so *μὴ εἰδέναι, ἐπεὶ οὐ*.

NOTE 4. A short vowel at the beginning of a word is sometimes dropped after a long vowel or a diphthong. This is called *aphaeresis* (*ἀφαίρεσις, taking off*). Thus, *μὴ 'γώ* for *μὴ ἐγώ; ποῦ 'στιν* for *ποῦ ἐστιν; ἐγὼ 'φάνην* for *ἐγὼ ἐφάνην*.

NOTE 5. Crasis is much more common in poetry than in prose.

§ **12.** 1. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι' ἐμοῦ for *διὰ ἐμοῦ; ἀντ' ἐκείνης* for *ἀντὶ ἐκείνης; λέγοιμ' ἄν* for *λέγοιμι ἄν; ἀλλ' εὐθύς* for *ἀλλὰ εὐθύς, ἐπ' ἀνθρώπῳ* for *ἐπὶ ἀνθρώπῳ*. So *ἐφ' ἑτέρῳ; νύχθ' ὅλην* for *νύκτα ὅλην* (§ 17, 1; 16, 1).

2. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. *E.g.*

Απ-αιτέω (*ἀπό* and *αἰτέω*), *δι-έβαλον* (*διά* and *ἔβαλον*). So *ἀφ-αιρέω* (*ἀπό* and *αἱρέω*, § 17, 1); *δεχ-ήμερος* (*δέκα* and *ἡμέρα*).

NOTE 1. The poets sometimes elide *αι* in the verbal endings *μαι*, *σαι*, *ται*, and *σθαι*. So *οι* in *οἶμοι*, and rarely in *μοι*.

NOTE 2. The prepositions *περί* and *πρό*, the conjunction *ὅτι*, *that*, and datives in *ι* of the third declension, are not elided in Attic Greek. The form *ὅτ'* stands for *ὅτε*, *when*.

NOTE 3. The poets sometimes cut off a short vowel even before a consonant. Thus in Homer we find *ἄρ*, *ἄν*, *κάτ*, and *πάρ*, for *ἄρα*, *ἀνά*, *κατά*, and *παρά*. In composition, *κάτ* assimilates its *τ* to a following consonant and drops it before two consonants; as *κάββαλε* and *κάκτανε*, for *κατέβαλε* and *κατέκτανε*; — but *καταθανεῖν* for *καταθανεῖν* (§ 15, 1).

NOTE 4. Elision is often neglected in prose, especially by certain writers (as Thucydides). Others (as Isocrates) are more strict in its use.

MOVABLE CONSONANTS.

§ 13. 1. Most words ending in *σι*, and all verbs of the third person ending in *ε*, add *ν* when the next word begins with a vowel. This is called *ν movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but *πᾶσιν ἔδωκεν ἐκεῖνα*. So *δίδωσί μοι*; but *δίδωσιν ἐμοί*.

NOTE 1. *Ἐστί* takes *ν* movable, like third persons in *σι*. The Epic *κέ* (for *ἄν*) adds *ν* before a vowel. The enclitic *νύν* has an Epic form *νύ*. Many adverbs in *-θεν* (as *πρόσθεν*) have poetic forms in *-θε*.

NOTE 2. N movable may be added at the end of a sentence or of a line of poetry. It may be added even before a consonant in poetry, to make position (§ 19, 2).

2. *Οὐ*, *not*, becomes *οὐκ* before a smooth vowel, and *οὐχ* before a rough vowel; as *οὐκ αὐτός*, *οὐχ οὗτος*. *Μή* inserts *κ* in *μηκ-έτι*, *no longer*, (like *οὐκ-έτι*).

Ἐκ, *from*, becomes *ἐξ* (*ἐκς*) before a vowel; as *ἐκ πόλεως*, but *ἐξ ἄστεος*.

3. *Οὕτως*, *thus*, and some other words may drop *ς* before a consonant; as *οὕτως ἔχει*, *οὕτω δοκεῖ*.

METATHESIS AND SYNCOPE.

§ 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρτος, *strength*; θάρσος and θράσος, *courage*. (See § 109, 7, *a*.)

2. *Syncope* is the omission of a vowel from the middle of a word; as in πατέρος, πατρός (§ 57); πτήσομαι for πετήσομαι (§ 109, 7, *b*).

NOTE 1. When μ is brought before ρ or λ by syncope or metathesis, it is strengthened by inserting β; as μεσημβρία, *midday*, for μεσημ(ε)ρια (μέσος and ἡμέρα); μέμβλωκα, Epic perfect of βλώσκω, *go*, from stem μολ-, μλο-, (μλω-, § 109, 1), με-μλω-κα, μέ-μβλω-κα. At the beginning of a word such a μ is dropped before β; as in βροτός, *mortal*, from stem μορ-, μρο- (cf. Lat. *morior*, *die*), μβρο-τος, βροτός; so βλίττω, *take honey*, from stem μελιτ- of μέλι, *honey* (cf. Latin *mel*), by syncope μλιτ-, μβλιτ-, βλιτ-, βλίττω (§ 108, IV.).

NOTE 2. So δ is inserted after ν in the oblique cases of ἀνήρ, *man* (§ 57, 2), when the ν is brought by syncope before ρ; as ἀνδρός for ἀνέρος, ἀν-ρος.

EUPHONY OF CONSONANTS.

§ 15. 1. A rough consonant (§ 6, 2) is never doubled; but πφ, κχ, and τθ are always written for φφ, χχ, and θθ. Thus Σαπφώ, Βάκχος, κατθανεῖν, not Σαφφώ, Βάχχος, καθθανεῖν (§ 12, N. 3). So in Latin, *Sappho*, *Bacchus*.

2. Initial ρ is doubled when a vowel precedes it in forming a compound word; as in ἀναρρίπτω (ἀνά and ῥίπτω). So after the syllabic augment; as in ἔρριπτον (imperfect of ῥίπτω). But after a diphthong it remains single; as in εὔροος, εὔρους.

§ 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs: —

1. Before a lingual mute (τ, δ, θ), a labial or palatal mute must be of the same *order* (§ 6, Note), and another lingual must be changed to σ. *E.g.*

Τέτριπται (for τετριβ-ται), δέδεκται (for δεδεχ-ται), πλεχθῆναι (for πλεκ-θῆναι), ἐλείφθην (for ἐλειπ-θην), γράβδην (for γραφ-δην). Πέπεισται (πεπειθ-ται), ἐπείσθην (ἐπειθ-θην), ἧσται (ἡδ-ται), ἴστε (ἰδ-τε).

Note 1. Ἐκ, *from*, in composition retains κ unchanged; as in ἐκ-δρομή, ἔκ-θεσις.

Note 2. No combinations of different mutes, except those here included and those mentioned in § 15, 1, are allowed in Greek. When any such arise, the first mute is dropped; as in πέπεικα (for πεπειθ-κα). When γ stands before κ or χ, as in συγ-χέω (σύν and χέω), it is not a mute but a nasal (§ 6, 1).

2. No mute can stand before σ except π and κ (in ψ and ξ). B and ϕ become π before σ; γ and χ become κ; τ, δ, and θ are dropped. *E.g.*

Τρίψω (for τριβ-σω), γράψω (for γραφ-σω), λέξω (for λεγ-σω) πείσω (for πειθ-σω), ᾄσω (for ᾀδ-σω), σώμασι (for σωματ-σι), ἐλπίσι (for ἐλπιδ-σι). So φλέψ (for φλεβ-ς), ἐλπίς (for ἐλπιδ-ς), νύξ (for νυκτ-ς). See examples under § 46, 2.

3. Before μ, a labial mute (π, β, ϕ) becomes μ; a palatal mute (κ, χ) becomes γ; and a lingual mute (τ, δ, θ) becomes σ. *E.g.*

Λέλειμμαι (for λελειπ-μαι), τέτριμμαι (for τετριβ-μαι), γέγραμμαι (for γεγραφ-μαι), πέπλεγμαι (for πεπλεκ-μαι), τέτευγμαι (for τετευχ-μαι), ἧσμαι (for ἡδ-μαι), πέπεισ-μαι (for πεπειθ-μαι).

Note. When $\gamma\gamma\mu$ or $\mu\mu\mu$ would thus arise, they are shortened to $\gamma\mu$ or $\mu\mu$; as ἐλέγχω, ἐλήλεγ-μαι (for ἐληλεγχ-μαι, ἐληλεγγ-μαι); κάμπτω, κέκαμμαι (for κεκαμπ-μαι, κεκαμμ-μαι); πέμπω, πέπεμμαι (for πεπεμπ-μαι, πεπεμμ-μαι). (See § 97, N. 2.)
Ἐκ here also remains unchanged, as in ἐκ-μανθάνω.

4. In passive and middle endings, σ is dropped between two consonants. *E.g.*

Λέλειφθε (for λελειπ-σθε, § 16, 1), γέγραφθε (for γεγραφ-σθε), γεγράφθαι (for γεγραφ-σθαι), πεφάνθαι (for πεφαν-σθαι).

Note. In the verbal endings $\sigma\alpha\iota$ and σo, σ is often dropped after a vowel; as in λυε-σαι, λύεαι, λύῃ, or λύει (§ 9, 4, N. 1). Stems in

ες of the third declension also drop *σ* before a vowel or another *σ*. (See § 52, 1, Note.)

5. Before a labial mute (*π*, *β*, *φ*) *ν* becomes *μ*; before a palatal mute (*κ*, *γ*, *χ*) it becomes *γ* (§ 6, 1). *E.g.*

Ἐμπίπτω (for *ἐν-πιπτω*), *συμβαίνω* (for *συν-βαινω*), *ἐμφανής* (for *ἐν-φανης*). Συγχέω (for *συν-χεω*), *συγγενής* (for *συν-γενης*).

6. Before another liquid *ν* is changed to that liquid; before *σ* it is generally dropped and the preceding vowel is lengthened (*ε* to *ει*, *ο* to *ου*). *E.g.*

Ἐλλείπω (for *ἐν-λειπω*) *ἐμμένω* (for *ἐν-μενω*), *συρρέω* (for *συν-ρεω*). Μέλᾶς (for *μελαν-ς*), *εἷς* (for *ἑν-ς*), *λύουσι* (for *λυο-νσι*, § 112, 2, Note). So *ἔσπεισ-μαι* (from *σπένδω*) for *ἐσπενδ-μαι*, *ἐσπενσ-μαι* (§ 16, 3).

Note 1. The combinations *ντ*, *νδ*, *νθ*, are often dropped together before *σ* (§ 16, 2 and 6), and the preceding vowel is lengthened, as above (§ 16, 6); as *πᾶσι* (for *παντ-σι*), *γίγᾶς* (for *γιγαντς*), *λέουσι* (for *λεοντ-σι*), *τιθεῖσι* (dat. plur. for *τιθεντ-σι*), *τιθείς* (for *τιθεντ-ς*), *δούς* (for *δοντ-ς*), *σπείσω* (for *σπενδ-σω*), *λύουσα* (for *λυοντ-σα*), *λυθεῖσα* (for *λυθεντ-σα*), *πᾶσα* (for *παντ-σα*).

Note 2. N standing alone before *σι* of the dative plural is dropped without lengthening the vowel; as *δαίμοσι* (for *δαιμον-σι*). Compare *πᾶσι* (for *παντ-σι*), N. 1.

So *ντ* in *adjectives* in *εις*, but never in participles; as *χαρίεσι* (for *χαριεντ-σι*); but *τιθεῖσι*, as given above.

Note 3. The preposition *ἐν* is not changed before *σ*, *ρ*, or *ζ*. Σύν becomes *συσ-* before *σ* and a *vowel*, but *συ-* before *σ* and a *consonant* or before *ζ*. Thus, *ἐνράπτω*, *σύσσιτος*, *σύζυγος*.

Note 4. Some verbs in *νω* change *ν* to *σ* before *μαι* in the perfect middle (§ 109, 6, Note) as *φαίνω*, *πέφασ-μαι* (for *πεφαν-μαι*); and the *ν* reappears and is retained before *σαι* in the second person, as in *πέφαν-σαι*. (See § 97, 4, with N. 2.)

7. The following changes occur when *ι*, representing an original *j* of the root *ja* (pronounced *ya*), follows the final consonant of a stem.

(*a*) Palatals (*κ*, *γ*, *χ*) and rarely other mutes with such an *ι* become *σσ* (later Attic *ττ*); as *φυλάσσ-ω* (stem *φυλακ-*) for *φυλακ-ι-ω*; *ἥσσων*, *worse*, for *ἡκ-ι-ων* (§ 73); *τάσσ-ω* (*ταγ-*), for *ταγ-ι-ω*; *ἐλάσσων*, *less*, for *ἐλαχ-ι-ων* (comp. of *μικρός*, § 73); *ταράσσ-ω* (*ταραχ-*), for *ταραχ-ι-ω*; *κορύσσ-ω* (*κορυθ-*), for *κορυθ-ι-ω*.

(*b*) Δ (sometimes *γ* or *γγ*) with *ι* forms *ζ*; as *φράζ-ω* (*φραδ-*), for *φραδ-ι-ω*; *κομίζ-ω* (*κομιδ-*), for *κομιδ-ι-ω*; *κράζ-ω* (*κραγ-*), for *κραγ-ι-ω*; *μέζων* (Ion.) or *μείζων* (comp. of *μέγας*, *great*), for *μεγ-ι-ων* (§ 73).

(*c*) Λ with ι forms λλ; as μᾶλλον, *more* (comp. of μάλ-α), for μαλ-ι-ον; στέλλ-ω (στελ-), for στελ-ι-ω; ἄλλο-μαι (ἀλ-), *leap*, for ἀλ-ι-ομαι (cf. Lat. *salio*); ἄλλος, *other*, for ἀλ-ι-ος (cf. Lat. *alius*).

(*d*) Ν and ρ with ι undergo *metathesis* (§ 14, 1), and ι is then contracted with the preceding vowel; as φαίν-ω (φαν-), for φαν-ι-ω (cf. Lat. fug-i-o from stem *fug.*); τείν-ω (τεν-), for τεν-ι-ω; ἀμείνων (ἀμεν-), *better*, for ἀμεν-ι-ων; χείρων (stem χερ-), *worse*, for χερ-ι-ων (§ 73); κεί-ρω (κερ-), for κερ-ι-ω; κρῖνω (κρῐν-), for κρῐν-ι-ω (ῐ̄ becoming ῑ) ἀμῦνω (αμῦν-), for ἀμῦν-ι-ω; σύρω for σῦρ-ι-ω (ῡ̄ becoming ῡ). So μέλαινα (fem. of μέλας, *black*, stem μελαν-) for μελαν-ι-α (§ 67); σώτειρα (fem. of σωτήρ, *saving, saviour*, stem σωτερ-), for σωτερ-ι-α.

§ **17.** 1. When a smooth mute (π, κ, τ) is brought before a rough vowel (either by elision or in forming a compound word), it is itself made rough. *E.g.*

Ἀφίημι (for ἀπ-ίημι), καθαιρέω (for κατ-αίρεω), ἀφ' ὧν (for ἀπὸ ὧν), νύχθ' ὅλην (for νύκτα ὅλην, § 12, 1; § 16, 1).

So in crasis, where the rough breathing may affect even a consonant not immediately preceding it. (See examples in § 11, 2.)

Note. The Ionic dialect does not observe this principle, but has (for example) ἀπ' οὗ, ἀπίημι (from ἀπό and ἵημι).

2. In reduplications (§ 101, 1) an initial rough mute is always made smooth, to avoid two rough consonants in successive syllables. *E.g.*

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα), perf. of χάσκω; τέθηλα (for θεθηλα), perf. of θάλλω. So in τί-θημι (for θι-θημι), § 121, 3.

Note. A similar change takes place in a few verbs which originally had two rough consonants in the stem; as τρέφω (stem τρεφ- for θρεφ-), *nourish*, fut. θρέψω, aor. pass. ἐθρέφθην; τρέχω (τρεχ- for θρεχ-), *run*, fut. θρέξομαι; ἐτάφην, from θάπτω (ταφ- for θαφ-), *bury*; see also θρύπτω, τύφω, and stem (θαπ-), in the Catalogue of Verbs. So in ἐτύθην (for ἐθυθην) from θύω, and ἐτέθην (for ἐθεθην) from τίθημι. So in θρίξ, *hair*, gen. τριχός (stem τριχ- for θριχ-); and in ταχύς, *swift*, comparative θάσσων for θαχ-ιων, § 16, 7, *a*). Here the first aspirate reappears whenever the second is lost. See § 110, VI. N. 3.

3. The ending θι of the first aorist imperative passive becomes τι after θη- of the tense stem (§ 116, 3); as λύθητι (for λυθη-θι), φάνθητι (for φανθη-θι); but φάνη-θι.

SYLLABLES.

§ 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *antepenult*.

2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of *φιλέω, οἰκία, χρύσεος*.

NOTE. In most editions of the Greek authors, the following rules are observed in dividing syllables at the end of a line: —

1. Single consonants, combinations of consonants which can begin a word (which can be seen from the Lexicon), and mutes followed by *μ* or *ν*, are placed at the beginning of a syllable. Other combinations of consonants are divided: thus, *ἔ-χω, ἐ-γώ, ἐ-σπέ-ρα, νέ-κταρ, ἀ-κμή, δε-σμός, μι-κρόν, πρά-γμα-τος, πράσ-σω, ἐλ-πίς, ἐν-δόν*.

2. Compound words are divided into their original parts; but when the final vowel of a preposition has been elided in composition, the compound is divided like a simple word: thus *προσ-ά-γω* (from *πρός* and *ἄγω*); but *πα-ρά-γω* (from *παρά* and *ἄγω*).

QUANTITY OF SYLLABLES.

§ 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in *τῑμή, κτείνω*.

2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in *ὄρτυξ*.

3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (*i.e.* either long or short); as in *τέκνον, ὕπνος, ὕβρις*. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.

NOTE 1. A *middle* mute (*β, γ, δ*) before *λ, μ*, or *ν* generally lengthens a preceding vowel; as in *ἀγνώς, βιβλίον, δόγμα*.

NOTE 2. Ε in ἐκ is long when a liquid follows, either in composition or in the next word; as ἐκλέγω, ἐκ νεῶν (both – ∪ –).

§ **20.** The quantity of most syllables can be seen at once. Thus η and ω and all diphthongs are long by nature; ε and ο are short by nature. (See § 2.)

When α, ι, and υ are not long by position, their quantity must generally be learned by observation. But it is to be remembered that

1. Every vowel arising from contraction or crasis is long; as α in γέρᾱ (for γέραα), ἄκων (for ἀέκων), and κἄν (for καὶ ἄν).

2. The endings ας and υς are long when ν or ντ has been dropped before σ (§ 16, 6, and N. 1).

3. The accent often shows the quantity of a vowel. (See § 21, 1; § 22.)

The quantity of the terminations of nouns and verbs will be stated below in the proper places.

ACCENT.

GENERAL PRINCIPLES.

§ **21.** 1. There are three accents, the *acute*, (′), the *grave* (`), and the *circumflex* (^). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

REMARK. The marks of accent were invented by Aristophanes of Byzantium, an Alexandrian scholar, about 200 B. C., in order to teach foreigners the correct accent in pronouncing Greek. By the ancient theory every syllable not having either the acute or the circumflex was said to have the grave accent; and the circumflex, originally formed thus ^, was said to result from the union of an acute and a following grave.

NOTE 1. The grave accent is never used except in place of the acute in the case mentioned in § 23, 1, and occasionally on the indefinite pronoun τὶς, τὶ (§ 84).

NOTE 2. The accent (like the breathing) stands on the second vowel of a diphthong. (See § 4, 1, Note 1.)

2. A word is called *oxytone* (*sharp-toned*) when it has the acute on the last syllable; *paroxytone*, when it has the acute on the penult; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable; *properispomenon*, when it has the circumflex on the penult. These terms refer to the shape of the mark (^ ~) as *twisted*, or *circumflexed*, περισπώμενος.

A word is called *barytone* (*grave* or *flat-toned*) when its last syllable has no accent, i.e. when (on the ancient theory) it has the grave accent.

3. When a word throws its accent as far back as possible (§ 22), it is said to have *recessive* accent. This is especially the case with verbs (§ 26). (See § 25, 1, Note.)

§ 22. 1. The antepenult cannot be accented if the last syllable is long either by nature or by position. If accented, it takes the acute; as πέλεκυς, ἄνθρωπος.

2. The penult, if accented, takes the circumflex if it is long by nature and if *at the same time* the last syllable is short by nature; as μῆλον, νῆσος, ἦλιξ. Otherwise, if accented, it takes the acute.

NOTE 1. Final αι and οι are considered short in determining the accent; as ἄνθρωποι, νῆσοι: except in the optative mood, and in the adverb οἴκοι, *at home;* as τιμήσαι, ποιήσοι (not τίμησαι or ποίησοι).

NOTE 2. Genitives in εως and εων from nouns in ις and υς of the third declension (§ 53, 1, N. 2), all cases of nouns and adjectives in ως and ων of the *Attic* second declension (§ 42, 2), and the Ionic genitive in εω of the first (§ 39, 3), allow the acute on the antepenult; as ἀνώγεων, πόλεως, Τήρεω (Τήρης). For ὥσπερ, οἵδε, &c., see § 28, N. 3.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as *τοὺς πονηροὺς ἀνθρώπους* (for *τούς πονηρούς ἀνθρώπους*).

NOTE. This change is not made before *enclitics* (§ 28) nor before an elided syllable (§ 24, 3), nor in the interrogative *τίς, τί* (§ 84). It is generally made before a comma, but not before a colon.

2. When a dissyllabic preposition follows its case, it throws its accent back to the penult; as *τούτων πέρι*, *about these*. This is called *anastrophe* (*ἀναστροφή*, *turning back*).

This occurs in Attic prose only with *περί*, but in the poets with all the dissyllabic prepositions except *ἀνά, διά, ἀμφί*, and *ἀντί*. In Homer it occurs when a preposition follows a verb from which it is separated by *tmesis* (§ 191, N. 3); as *ὀλέσας ἄπο*, *having destroyed*. Anastrophe takes place also when a preposition stands for itself compounded with *ἐστίν*; as *πάρα* for *πάρεστιν*.

ACCENT OF CONTRACTED SYLLABLES.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. *E.g.*

Τιμώμενος from *τιμαόμενος*, *φιλεῖτε* from *φιλέετε*, *τιμῶ* from *τιμάω*; but *βεβώς* from *βεβαώς*. This proceeds from the ancient principle (§ 21, 1, Rem.) that the circumflex comes from ´ and ῾, never from ῾ and ´; so that *τιμάὼ* gives *τιμῶ*, but *βεβὰώς* gives *βεβώς*.

NOTE. If neither of the original syllables had an accent, the accent is not affected by contraction; as *τίμα* for *τίμαε*.

Some exceptions to the rule of § 24, 1 will be noticed under the declensions. (See § 43, Note; § 65.)

2. In crasis, the accent of the first word is lost and that of the second remains; as *τἀγαθά* for *τὰ ἀγαθά*, *ἐγᾧδα* for *ἐγὼ οἶδα*, *κἆτα* for *καὶ εἶτα*; *τἄλλα* for *τὰ ἄλλα*.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the

accent back to the penult, but without changing the acute to the grave (§ 23, 1, Note). *E.g.*

Ἐπ' αὐτῷ for *ἐπὶ αὐτῷ*, *ἀλλ' εἶπεν* for *ἀλλὰ εἶπεν*, *φήμ' ἐγώ* for *φημὶ ἐγώ*, *κάκ' ἔπη* for *κακὰ ἔπη*.

ACCENT OF NOUNS AND ADJECTIVES.

§ 25. 1. The place of the accent in the nominative singular must generally be learned by observation. The other cases accent *the same syllable* as the nominative, if the last syllable permits (§ 22); otherwise, the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; *κόραξ, κόρακος, κόρακες, κοράκων*; *πρᾶγμα, πράγματος, πραγμάτων*; *ὀδούς, ὀδόντος, ὀδόντων, ὀδοῦσιν.*

The *kind* of accent is determined as usual (§ 22); as *νῆσος, νήσου, νῆσον, νῆσοι, νήσοις.* (See also § 25, 2.)

NOTE. The following nouns and adjectives have *recessive* accent (§ 21, 3): — (*a*) contracted adjectives in *οος* (§ 43, N. 3): (*b*) the neuter singular and vocative singular of adjectives in *ων, ον* (except those in *φρων*, compounds of *φρήν*), and the neuter of comparatives in *ων*; as *εὐδαίμων, εὔδαιμον* (§ 66); *βελτίων, βέλτιον* (§ 72, 2); but *δαΐφρων, δαΐφρον*: (*c*) many barytone compounds in *ης* in all forms; as *αὐτάρκης, αὔταρκες*, gen. pl. *αὐτάρκων*; *φιλαλήθης, φιλάληθες*; but *ἀληθής, ἀληθές*; — this includes vocatives like *Σώκρατες, Δημόσθενες* (§ 52, 2, N. 1): (*d*) the vocative of syncopated nouns in *ηρ* (§ 57), of compound proper names in *ων*, as *Ἀγάμεμνον, Αὐτόμεδον* (except *Λακεδαῖμον*), and of *Ἀπόλλων, Ποσειδῶν, σωτήρ, saviour*, and (Hom.) *δᾶήρ, brother-in-law*, — voc. *Ἄπολλον, Πόσειδον, πάτερ, δᾶερ.*

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. In the *first* declension, *ων* of the genitive plural is circumflexed (§ 36, Note), except in the feminine of barytone adjectives and participles in *ος*, which is spelt and accented like the masculine and neuter. *E.g.*

Τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς; *θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς*; also *δικῶν, δοξῶν* (from *δίκη, δόξα*), but *ἀξίων, λεγομένων* (fem. gen. plur. of *ἄξιος, λεγόμενος*, § 62, 3).

NOTE. The genitive and dative of the Attic second declension (§ 42, 2) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *οιν* are circumflexed. *E.g.*

Θής, servant, θητός, θητί, θητοῖν, θητῶν, θησί.

NOTE 1. *Παῖς, child, Τρώς, Trojan, δάς, torch, δμώς, slave, φῶς, light, οὖς, ear,* and a few others, violate the last rule in the genitive dual and plural; so *πᾶς, all,* in both genitive and dative plural: as *παῖς, παιδός, παιδί, παισί,* but *παίδων*; *πᾶς, παντός, παντί, πάντων, πᾶσι.*

NOTE 2. The interrogative *τίς, τίνος, τίνι,* &c., always accents the first syllable. So do all monosyllabic participles; as *ὤν, ὄντος, ὄντι, ὄντων, οὖσι; βάς, βάντος.*

NOTE 3. Some further exceptions occur in irregular nouns, and others will be noticed under the different declensions.

ACCENT OF VERBS.

§ 26. Verbs throw the accent as far back as the last syllable permits; as *βουλεύω, βουλεύομεν, βουλεύουσιν*; *παρέχω, πάρεχε, ἀποδίδωμι, ἀπόδοτε.*

NOTE 1. This applies to compound as well as simple verbs. But the accent (in compound verbs) can never precede the augment: thus, *παρεῖχον* (not *πάρειχον*). So when the verb begins with a long vowel or a diphthong not augmented; as *ἐξεῦρον* (not *ἔξευρον*).

NOTE 2. Participles in their *inflection* are accented as nouns (§ 25, 1), not as verbs. Thus, *βουλεύων* has in the neuter *βουλεῦον* (not *βούλευον*); *φιλέων, φιλῶν,* has *φιλέον* (not *φίλεον*), *φιλοῦν* (§ 69).

NOTE 3. The chief exceptions to the principle just stated (§ 26) are these:—

(1.) The following forms accent the penult: the first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and all infinitives in *ναι* or *μεν* (except those in *μεναι*). Thus, *βουλεῦσαι, γενέσθαι, λελύσθαι, λελυμένος, ἱστάναι, διδόναι, λελυκέναι, δόμεν* and *δόμεναι* (both Epic for *δοῦναι*).

Add the compounds of *δός, ἕς, θές,* and *σχές*; as *ἀπόδος.*

(2.) The following forms have the *acute* on the last syllable: the second aorist active participle, participles in *εις, ους, υς,* and *ως,* and

present participles in *as* from verbs in *μι*. Thus, *λιπών*, *λυθείς*, *διδούς*, *δεικνύς*, *λελυκώς*, *ἱστάς* (pres.), but *λύσας* and *στήσας* (aor.).

Add the imperatives *ἰδέ*, *εἰπέ*, *ἐλθέ*, *εὑρέ*, and *λαβέ*.

(3.) The following *circumflex* the last syllable: the second aorist active infinitive in *ειν*, and the second person singular of the second aorist middle imperative in *ου*, except when the latter is compounded with a *dissyllabic* preposition (not elided). Thus, *λιπεῖν*, *λιποῦ*, *προδοῦ*, *ἀπ-ολοῦ*, *ἀφ-οῦ* (but *κατάθου*, *περίδου*).

NOTE 4. For optatives in *οι* and *αι* see § 22, Note 1. Some other exceptions occur, especially in irregular verbs (like *εἰμί* and *φημί*.) See also § 122, N. 2.

ENCLITICS.

§ **27.** An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποί τε* (like *hóminésque* in Latin). The enclitics are:

1. The personal pronouns *μοῦ* (*μεῦ*), *μοί*, *μέ*; *σοῦ* (*σέο*, *σεῦ*), *σοί* (*τοί*), *σέ* (*τέ*, *τίν*, *τύ*, accus.); *οὗ*, *οἵ*, *ἕ*, and (in poetry) *σφίσι* (with Ionic or poetic *σφί*, *σφίν*, *σφέ*, *σφωέ*, *σφωΐν*, *σφέων*, *σφέας*, *σφᾶς*, *σφέα*, *ἕο*, *εὖ*, *ἕθεν*, *μίν*, *νίν*, § 79, 1).

2. The indefinite pronoun *τις*, *τι*, in all its forms; also the indefinite adverbs *πού*, *ποθί*, *πῄ*, *ποί*, *ποθέν*, *ποτέ*, *πώ*, *πώς*. These must be distinguished from the interrogatives *τίς*, *ποῦ*, *πῇ*, &c. (§ 87).

3. The present indicative of *εἰμί*, *be*, and of *φημί*, *say*, except the forms *εἶ* and *φῄς*.

4. The particles *γέ*, *τέ*, *τοί*, *πέρ*, *νύν* (not *νῦν*); and the Epic *κέ* (or *κέν*), *θήν*, and *ῥά*. Also the inseparable *-δε* in *ὅδε*, *τούσδε*, &c. (not *δέ*, *but*); and *-θε* and *-χι* in *εἴθε* and *ναίχι* (§ 28, N. 3).

§ **28.** The *word before an enclitic* retains its own accent, and never changes a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε*, *τιμῶν τε*, *σοφός τις*, *καλῶς φησιν*.

2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as an additional accent, while the enclitic loses its accent; as *ἄνθρωπός τις*, *δεῖξόν μοι*, *παῖδές τινες*, *οὗτός ἐστιν*, *εἴ τις*.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε*, *πόσος τις*, *ἄνδρες τινές* (but *παῖδές τινες*), *οὕτω φησίν* (but *οὗτός φησιν*).

NOTE 1. Enclitics retain their accent whenever special emphasis falls upon them: this occurs especially (1) when they begin a sentence, (2) when the preceding syllable is elided. The personal pronouns generally retain their accent after an *accented* preposition; here *ἐμοῦ*, *ἐμοί*, and *ἐμέ* are used (except in *πρός με*). The personal pronouns of the third person are not enclitic when they are direct reflexives (§ 144, 2); *σφίσι* never in Attic prose. Ἐστί at the beginning of a sentence, and when it signifies *existence* or *possibility*, becomes *ἔστι*; so after *οὐκ*, *μή*, *εἰ*, *ὡς*, *καί*, *ἀλλ'* (for *ἀλλά*), and *τοὔτ'* (for *τοῦτο*).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as *εἴ τίς τί σοί φησιν*, *if any one is saying anything to you.*

NOTE 3. When an enclitic forms the last part of a compound word, the compound is accented as if the enclitic were a separate word. Thus, *οὔτινος*, *ὥτινι*, *ὅντινων*, *ὥσπερ*, *ὥστε*, *οἵδε*, *τούσδε*, *εἵτε*, *οὔτε*, *μήτε*, are only apparent exceptions to § 22.

PROCLITICS.

§ 29. A *proclitic* is a word which has no accent, and is pronounced as if it were part of the following word. The proclitics are the articles *ὁ*, *ἡ*, *οἱ*, *αἱ*, and the particles *εἰ*, *ὡς*, *οὐ* (*οὐκ*, *οὐχ*), *εἰς* (*ἐς*), *ἐκ* (*ἐξ*), *ἐν* (*εἰν*).

NOTE 1. Οὐ takes the acute at the end of a sentence; as *πῶς γὰρ οὔ*; *for why not?* Ὡς and sometimes *ἐκ* and *ἐς* take the acute when (in poetry) they follow their noun; as *κακῶν ἔξ*, *from evils*; *θεὸς ὥς*, *as a God*. Ὡς is accented also when it means *thus*; as *ὡς εἶπεν*, *thus he spoke*. This use of *ὥς* is chiefly poetic; but *καὶ ὥς*, *even thus*, and *οὐδ' ὥς* or *μηδ' ὥς*, *not even thus*, sometimes occur in Attic prose.

NOTE 2. When ὁ is used for the relative ὅς (§ 140), it is accented (as in *Od.* ii. 262); and many editors accent all articles when they are demonstrative, as in *Il.* i. 9, ὁ γὰρ βασιλῆι χολωθείς.

DIALECTIC CHANGES IN LETTERS.

§ **30.** 1. The Ionic dialect is marked by the use of η where the Attic has ᾱ; and the Doric by the use of ᾱ where the Attic has η. Thus, Ionic γενεή for γενεά, ἰήσομαι for ἰάσομαι (from ἰάομαι, § 109, 1); Doric τιμᾱσῶ for τιμήσω (from τιμάω). But an Attic ᾱ caused by contraction (as in τίμᾱ from τίμαε), or an Attic η lengthened from ε (as in φιλήσω from φιλέω), § 109, 1), is never thus changed.

2. The Ionic often has ει, ου, for Attic ε, ο; and ηϊ for Attic ει in nouns and adjectives in ειος, ειον; as ξεῖνος for ξένος, μοῦνος for μόνος; βασιλῆος for βασίλειος.

3. The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9). It contracts εο and εου into ευ (especially in Herodotus); as ποιεῦμεν, ποιεῦσι (from ποιέομεν, ποιέουσι), for Attic ποιοῦμεν, ποιοῦσι. Herodotus does not use *ν movable* (§ 13, 1). See also § 17, 1, Note.

PUNCTUATION MARKS.

§ **31.** The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon. The mark of exclamation (!) is sometimes used in modern editions of Greek authors.

PART II.

INFLECTION.

§ 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.

2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb τιμάω, *honor*, and that of the noun τιμή, is τιμα-, that of τίσις, *payment, recompense*, is τισι-, that of τίμιος, *held in honor*, is τιμιο-, that of τίμημα (τιμήματος), *valuation*, is τιμηματ-; but all these stems are developed from one root, τι-, which is seen pure in the verb τίω, *honor*. In τίω, therefore, the stem of the verb and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verbal stem may in different tenses appear as λιπ-, λειπ-, and λοιπ-; and the same nominal stem may appear as τιμα- and τιμη-.

§ 33. 1. There are three *numbers;* the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual is sometimes used to denote two objects, but even here the plural is more common.

2. There are three *genders;* the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (ὁ) *ἀνήρ, man;* (ἡ) *γυνή, woman;* (τὸ) *πρᾶγμα, thing.* (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) *θεός, God* or *Goddess.* Names of animals which include both sexes, but have only one grammatical gender, are called *epicene* (*ἐπίκοινος*); as *ὁ ἀετός, the eagle;* *ἡ ἀλώπηξ, the fox.*

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Most names of *rivers, winds,* and *months* are masculine; and most names of *countries, towns, trees,* and *islands* are feminine. Most nouns denoting *qualities* or *conditions* are feminine; as *ἡ ἀρετή, virtue, ἐλπίς, hope.* Diminutive nouns are neuter; as *παιδίον, child.* Other rules are given under the declensions (§§ 35, 40, 58) and in § 129.

3. There are five *cases;* the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in ᾰ. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man,* Dat. *to* or *for a man,* Accus. *a man* (as object), Voc. *O man.* The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See Remark before § 157.)

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

NOUNS.

§ 34. There are three declensions of nouns, in which also all adjectives and participles are included.

These correspond in general to the first three declensions in Latin. (See § 45, 2, Note). The first is sometimes called the *A declension*, and the second the *O declension;* these two together are sometimes called the *Vowel declension*, as opposed to the third or *Consonant declension* (§ 45, 1). The principles which are common to adjectives, participles, and substantives are given under the three declensions of nouns.

NOTE. The name *noun* (*ὄνομα*), according to ancient usage, includes both substantives and adjectives. But by modern custom *noun* is often used as synonymous with substantive, and it is so used in the present work.

FIRST DECLENSION.

§ 35. Stems of the first declension end originally in *α*, which is often modified into *η* in the singular. The nominative singular of feminines ends in *α* or *η*; that of masculines ends in *ας* or *ης*.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *α* (or *η*) of the stem united with the *case-endings* (§ 32, 2). See § 45, 2, N.

	Singular.			Dual.	Plural.
	Feminine.		*Masculine.*	*Masc. and Fem.*	*Masc. and Fem.*
N.	α	η	ᾱς ης		N. αι
G.	ᾱς or ης	ης	ου (for αο)	N. A. V. ᾱ	G. ῶν (for άων)
D.	ᾳ or ῃ	ῃ	ᾳ ῃ	G. D. αιν	D. αις
A.	αν	ην	ᾱν ην		A. ᾱς
V.	α	η	ᾱ ᾰ or η		V. αι

NOTE. Here, as in most cases, the relation of the stem to the terminations must be explained by reference to the earlier forms of the language. Thus, ῶν of the genitive plural (§ 25, 2) is contracted from the Homeric άων (§ 39); and ου of the genitive singular comes from the Homeric αο (through a form εο) by contraction. The stem in α may thus be seen in all the cases of οἰκία and ταμίας, and (with the change of α to η in the singular) also in all the other paradigms. (See § 45, 2, Note.) The forms in α and η have no case-endings.

§ 37. 1. The nouns (ἡ) *τιμή*, *honor*, (ἡ) *οἰκία*, *house*, (ἡ) *χώρα*, *land*, (ἡ) *Μοῦσα*, *Muse*, (ὁ) *πολίτης*, *citizen*, (ὁ) *ταμίας*, *steward*, are thus declined: —

Singular.

N.	τιμή	οἰκία	χώρα	Μοῦσα	πολίτης	ταμίας
G.	τιμῆς	οἰκίας	χώρας	Μούσης	πολίτου	ταμίου
D.	τιμῇ	οἰκίᾳ	χώρᾳ	Μούσῃ	πολίτῃ	ταμίᾳ
A.	τιμήν	οἰκίαν	χώραν	Μοῦσαν	πολίτην	ταμίαν
V.	τιμή	οἰκία	χώρα	Μοῦσα	πολῖτα	ταμία

Dual.

N. A. V.	τιμά	οἰκίᾳ	χώρα	Μούσα	πολίτα	ταμία
G. D.	τιμαῖν	οἰκίαιν	χώραιν	Μούσαιν	πολίταιν	ταμίαιν

Plural.

N.	τιμαί	οἰκίαι	χῶραι	Μοῦσαι	πολῖται	ταμίαι
G.	τιμῶν	οἰκιῶν	χωρῶν	Μουσῶν	πολιτῶν	ταμιῶν
D.	τιμαῖς	οἰκίαις	χώραις	Μούσαις	πολίταις	ταμίαις
A.	τιμάς	οἰκίας	χώρας	Μούσας	πολίτας	ταμίας
V.	τιμαί	οἰκίαι	χῶραι	Μοῦσαι	πολῖται	ταμίαι

The following show varieties of quantity and accent: —

θάλασσᾰ, *sea*, θαλάσσης, θαλάσσῃ, θάλασσαν; Pl. θάλασσαι, &c.
γέφῠρᾰ, *bridge*, γεφύρας, γεφύρᾳ, γέφυραν; Pl. γέφυραι, &c.
σκιᾱ́, *shadow*, σκιᾶς, σκιᾷ, σκιάν; Pl. σκιαί, σκιῶν, σκιαῖς, &c
γνώμη, *opinion*, γνώμης, γνώμῃ, γνώμην; Pl. γνῶμαι, γνωμῶν, &c.
πεῖρα, *attempt*, πείρας, πείρᾳ, πεῖραν; Pl. πεῖραι, πειρῶν, &c.

2. Nouns ending in *α* preceded by ε, ι, or ρ, and a few proper names, retain *α* throughout the singular, and are

declined like *οἰκία* or *χώρα* (those with *ᾰ* like *γέφυρα* or *πεῖρα*). Other nouns in *α* are declined like *Μοῦσα*.

NOTE 1. The nouns in *ης* which have *ᾰ* in the vocative singular (like *πολίτης*) are chiefly those in *της*, national appellatives (like *Πέρσης*, *a Persian*, voc. *Πέρσᾰ*), and compounds (like *γεω-μέτρης*, *a geometer*, voc. *γεωμέτρα*). *Δεσπότης*, *master*, has voc. *δέσποτᾰ*. Most other nouns in *ης* have the vocative in *η*; as *Κρονίδης*, *son of Kronos*, *Κρονίδη*.

NOTE 2. The termination *α* of the nominative singular is always short when the genitive has *ης*. It is generally long when the genitive has *ας*; the exceptions, which can always be seen by the accent (§ 22), are chiefly (*a*) most nouns ending in *ρα* preceded by a diphthong or by *ῡ* (as *μοῖρα*, *γέφῡρα*), (*b*) most abstract nouns formed from the stems of adjectives in *ης* or *οος* (as *ἀλήθεια*, *εὔνοια*), (*c*) most compounds in *εια* (as *μεσό-γεια*), (*d*) common nouns in *εια* and *τρια* designating females (as *βασίλεια*, *queen*, *ψάλτρια*, *female harper*): but *βασιλεία*, *kingdom* (with *ᾱ*).

NOTE 3. *Αν* of the accusative singular and *α* of the vocative singular agree in quantity with *α* of the nominative. The quantity of all other vowels may be seen from the table in § 36.

NOTE 4. The nouns in *ᾰ* always have *recessive* accent (§ 21, 3).

Contract Nouns of the First Declension.

§ 38. Most nouns in *αα*, *εα*, and *εας*, are contracted (§ 9). *Μνάα*, *μνᾶ*, *mina*, *συκέα*, *συκῆ*, *fig-tree*, and *Ἑρμέας*, *Ἑρμῆς*, *Hermes* (*Mercury*), are thus declined:—

	Singular.					
N.	(*μνάα*)	**μνᾶ**	(*συκέα*)	**συκῆ**	(*Ἑρμέας*)	**Ἑρμῆς**
G.	(*μνάας*)	**μνᾶς**	(*συκέας*)	**συκῆς**	(*Ἑρμέου*)	**Ἑρμοῦ**
D.	(*μνάᾳ*)	**μνᾷ**	(*συκέᾳ*)	**συκῇ**	(*Ἑρμέᾳ*)	**Ἑρμῇ**
A.	(*μνάαν*)	**μνᾶν**	(*συκέαν*)	**συκῆν**	(*Ἑρμέαν*)	**Ἑρμῆν**
V.	(*μνάα*)	**μνᾶ**	(*συκέα*)	**συκῆ**	(*Ἑρμέα*)	**Ἑρμῆ**
	Dual.					
N. A. V.	(*μνάα*)	**μνᾶ**	(*συκέα*)	**συκᾶ**	(*Ἑρμέα*)	**Ἑρμᾶ**
G. D.	(*μνάαιν*)	**μναῖν**	(*συκέαιν*)	**συκαῖν**	(*Ἑρμέαιν*)	**Ἑρμαῖν**

Plural.

N.	(μνάαι)	μναῖ	(συκέαι)	συκαῖ	('Ερμέαι)	'Ερμαῖ
G.	(μναῶν)	μνῶν	(συκεῶν)	συκῶν	('Ερμεῶν)	'Ερμῶν
D.	(μνάαις)	μναῖς	(συκέαις)	συκαῖς	('Ερμέαις)	'Ερμαῖς
A.	(μνάας)	μνᾶς	(συκέας)	συκᾶς	('Ερμέας)	'Ερμᾶς
V.	(μνάαι)	μναῖ	(συκέαι)	συκαῖ	('Ερμέαι)	'Ερμαῖ

NOTE 1. Βορέας, *North wind*, which appears uncontracted in Attic, has also a contracted form Βορρᾶς, (with irregular ρρ), gen. (of Doric form, § 39, 3) Βορρᾶ, dat. Βορρᾷ, acc. Βορρᾶν, voc. Βορρᾶ.

NOTE 2. For εα contracted to ᾱ in the dual and the accusative plural, see § 9, 3, Note. For contract adjectives of this class, see § 65.

Dialects.

§ 39. 1. Ionic η, ης, ῃ, ην, in the singular, for ᾱ, ᾱς, ᾳ, ᾱν. Doric ᾱ, ᾱς, ᾳ, ᾱν, for η, &c. in the same cases. (See § 30.) The Ionic generally uses the uncontracted forms of contract nouns.

2. *Nom. Sing.* Hom. sometimes ᾰ for ης; as ἱππότα for ἱππότης, *horseman*. (Compare Latin *poeta* = ποιητής.)

3. *Gen. Sing.* For ου, Hom. ᾱο, εω, sometimes ω; as 'Ατρείδαο, 'Ατρείδεω, βορέω: Hdt. εω, rarely έω for έεω (sometimes εω in old Attic proper names): Doric ᾱ (rarely in Attic nouns in ας).

4. *Gen. Plur.* Hom. άων, έων (whence, by contraction, Attic ῶν, Doric ᾶν); as ναυτάων, ναυτέων (Att. ναυτῶν): Hdt. έων.

5. *Dat. Plur.* Poetic αισι, Hom. ῃσι, ῄς; Hdt. ῃς; as τιμαῖσι, Μούσῃσι or Μούσῃς (for Μούσαις).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in ος or ον (gen. ου). Those in ος are masculine, rarely feminine; those in ον are neuter.

NOTE. The stem of nouns of this declension ends in ο, which is sometimes lengthened to ω. It becomes ε in the vocative singular; and ᾰ in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations of nouns in ος and ον in this declension, that is, the final ο of the stem (with its modifications) united with the case-endings: —

	Singular.		Dual.		Plural.	
	Masc. & Fem.	*Neuter.*	*Masc., Fem., & Neuter.*		*Masc. & Fem.*	*Neut.*
N.	ος	ον			οι	α
G.		ου (for οο)	N. A. V.	ω (for ο)		ων (for οων)
D.		ῳ for οι)	G. D.	οιν		οις
A.		ον			ους (for ονς)	α
V.	ε	ον			οι	α

Note. Looking at the original forms of these terminations (§ 36, Note), we see the stem in ο in all the cases except in the vocative singular in ε and the neuter plural in α. (See § 45, 2, Note.)

§ 42. 1. The nouns (ὁ) λόγος, *word*, (ἡ) νῆσος, *island*, (ὁ, ἡ) ἄνθρωπος, *man* or *human being*, (ἡ) ὁδός, *road*, (τὸ) δῶρον, *gift*, are thus declined: —

Singular.

N.	λόγος	νῆσος	ἄνθρωπος	ὁδός	δῶρον
G.	λόγου	νήσου	ἀνθρώπου	ὁδοῦ	δώρου
D.	λόγῳ	νήσῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
A.	λόγον	νῆσον	ἄνθρωπον	ὁδόν	δῶρον
V.	λόγε	νῆσε	ἄνθρωπε	ὁδέ	δῶρον

Dual.

N. A. V.	λόγω	νήσω	ἀνθρώπω	ὁδώ	δώρω
G. D.	λόγοιν	νήσοιν	ἀνθρώποιν	ὁδοῖν	δώροιν

Plural.

N.	λόγοι	νῆσοι	ἄνθρωποι	ὁδοί	δῶρα
G.	λόγων	νήσων	ἀνθρώπων	ὁδῶν	δώρων
D.	λόγοις	νήσοις	ἀνθρώποις	ὁδοῖς	δώροις
A.	λόγους	νήσους	ἀνθρώπους	ὁδούς	δῶρα
V.	λόγοι	νῆσοι	ἄνθρωποι	ὁδοί	δῶρα

Thus decline νόμος, *law*, κίνδυνος, *danger*, ποταμός, *river*, βίος, *life*, θάνατος, *death*, σῦκον, *fig*, ἱμάτιον, *outer garment*.

NOTE. The nominative in ος is sometimes used for the vocative in ε; as ὦ φίλος (§ 157, Note). Θεός, *God*, has always θεός as vocative. Ἀδελφός, *brother*, has voc. ἄδελφε.

2. A few masculine and feminine nouns of this declension end in ως (gen. ω), and a few neuters in ων (gen. ω). This is often called the *Attic declension*. The nouns (ὁ) νεώς, *temple*, and (τὸ) ἀνώγεων, *hall*, are thus declined: —

	Singular.		*Dual.*		*Plural.*	
N.	νεώς				N.	νεῴ
G.	νεώ	N. A. V.	νεώ		G.	νεών
D.	νεῴ	G. D.	νεῴν		D.	νεῴς
A.	νεών				A.	νεώς
V.	νεώς				V.	νεῴ
N. A. V.	ἀνώγεων	N. A. V.	ἀνώγεω		N. A. V.	ἀνώγεω
G.	ἀνώγεω	G. D.	ἀνώγεῳν		G.	ἀνώγεων
D.	ἀνώγεῳ				D.	ἀνώγεῳς

The accent of these nouns is irregular (N. 2). (See § 22, N. 2; and § 25, 2, Note. See also § 53, 1, N. 2.)

NOTE 1. Some masculines and feminines of this class may drop ν of the accusative singular; as λαγώς, accus. λαγών or λαγώ. So Ἄθως, τὸν Ἄθων or Ἄθω; Κῶς, τὴν Κῶν or Κῶ; and Κέως, Τέως, Μίνως. Ἔως, *dawn*, has regularly τὴν Ἕω.

NOTE 2. Most nouns in εως which follow the Attic declension have older forms in εος or ηος (with reversed quantity); as Hom. λᾱός, *people*, Att. λεώς; Dor. νᾱός, Ion. νηός, Att. νεώς; Hom. Μενέλαος, Att. Μενέλεως. In words like Μενέλεως, the original accent is retained. (See § 53, 3, N. 1; § 54, Note.)

Contract Nouns of the Second Declension.

§ 43. Many nouns in εος, οος, εον, and οον are contracted. Νόος, νοῦς, *mind*, and ὀστέον, ὀστοῦν, *bone*, are thus declined: —

	Singular.		*Dual.*		*Plural.*	
N.	(νόος)	νοῦς			N. (νόοι)	νοῖ
G.	(νόου)	νοῦ	N.A.V. (νόω)	νώ	G. (νόων)	νῶν
D.	(νόῳ)	νῷ	G. D. (νόοιν)	νοῖν	D. (νόοις)	νοῖς
A.	(νόον)	νοῦν			A. (νόους)	νοῦς
V.	(νόε)	νοῦ			V. (νόοι)	νοῖ
N.A.V.	(ὀστέον)	ὀστοῦν	N.A.V. (ὀστέω)	ὀστώ	N.V.A. (ὀστέα)	ὀστᾶ
G.	(ὀστέου)	ὀστοῦ	G. D. (ὀστέοιν)	ὀστοῖν	G. (ὀστέων)	ὀστῶν
D.	(ὀστέῳ)	ὀστῷ			D. (ὀστέοις)	ὀστοῖς

For the forms in εος and οον, which are generally adjectives, see § 65.

NOTE. The accent of these contract forms is irregular in several points: —

1. The nominative, accusative, and vocative dual contract έω and όω into ώ (not ῶ). See § 24, 1.

2. Adjectives in εος circumflex the last syllable of all contract forms; as χρύσεος, χρυσοῦς (not χρύσους, § 24, 1), *golden*. So κάνεον, κανοῦν, *basket*. Except ώ in the dual, just mentioned.

3. The contracted forms of compounds in οος follow the accent of the *contracted* nominative singular; as ἀντίπνοος, ἀντίπνους, *blowing against*, gen. ἀντιπνόου, ἀντίπνου (not ἀντιπνοῦ), &c.

For εα contracted to ᾱ in the neuter plural, see § 9, 3, Note.

Dialects.

§ **44.** 1. *Gen. Sing.* Epic οιο (for *ojo*), Doric ω (for οο); as θεοῖο, μεγάλω. Attic ου is contracted from οο.

2. *Gen. and Dat. Dual.* Epic οιιν for οιν; as ἵπποιιν.

3. *Dat. Plur.* Ionic and poetic οισι for οις; as ἵπποισι.

4. *Acc. Plur.* Doric ως or ος for ους; as νόμως, τὼς λύκος.

5. The Ionic generally omits contraction.

THIRD DECLENSION.

§ **45.** 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in ος (sometimes ως).

NOTE. This is often called the *Consonant Declension* (§ 34), because the stem here generally ends in a consonant. Some stems, however, end in a close vowel (ι or υ), some in a diphthong, and a few in ο. The last two are supposed to have ended originally in a consonant (*F* or ϝ). See § 53, 3; § 54; § 55.

2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping ος (or ως) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem): —

	SINGULAR.		DUAL.		PLURAL.	
	Masc. & Fem.	*Neut.*	*Masc., Fem., Neut.*		*Masc. & Fem.*	*Neut.*
N.	ς	None.			N. ες	ᾰ
G.	ος, ως		N. A. V. ε		G. ων	
D.	ι		G. D. οιν		D. σι	
A.	ν or ν	None.			A. ᾰς	ᾰ
V.	None, or like N.	None.			V. ες	ᾰ

NOTE. The following comparison shows the relations of the case-endings in the three declensions: —

SING. — *Nom.* 1st decl. masc. ς; 2nd masc. and fem. ς, neut. ν (Lat. *s*, *m*); 3rd masc. and fem. ς (Lat. *s*).

Gen. 1st masc. ο, fem. ς; 2nd ο or ιο, making ου or οιο with ο of the stem. (cf. Lat. *i*); 3rd ος (Lat. *is*).

Dat. All decl. ι; 1st and 2nd ι in ᾱ, η, ῳ (Lat. *i*, *ai*, *ae*, *o*).

Accus. Masc. and fem. 1st and 2nd ν for μ (Lat. *m*); 3rd ν (Lat. *n*), or ᾰ for αν or αμ (Lat. *em*), cf. τύρσι-ν with Lat. *turri-m*, ὀ-δόντ-α(ν) with Lat. *dent-em*.

DUAL. *N. A. V.* 1st and 2nd ᾰ and ο of stem lengthened to ᾱ and ω; 3rd ε.

G. D. 1st and 2nd ιν; 3rd οιν.

PLUR. — *Nom.* Masc. and fem. 1st and 2nd ι; making αι and οι with α and ο of the stem (cf. Lat. *i*); 3rd ες (Latin *ēs;* neut. 3rd ᾰ (Lat. *ă*).

Gen. ων; in 1st and 2nd contracted with ᾰ or ο of the stem to ων (cf. Lat. *um*, *om*).

Dat. 1st and 2nd ις (older ισι); 3rd σι.

Accus. Masc. and fem. 1st and 2nd ς (for νς), ᾱς and ους coming from ᾰνς and ονς (Lat. *as*, *os*); 3rd ᾰς (for ᾰνς) retaining ᾰ (Lat. *ēs*): neut. 3rd ᾰ (Lat. *ă*).

The vocative is either like the nominative or without a case-ending.

FORMATION OF CASES.

Nominative Singular.

§ **46.** The forms of the nominative singular of this declension are numerous, and must be learned partly by practice. The following are the general principles on which the nominative is formed from the stem.

1. In neuters, the nominative singular is generally the same as the stem. Stems ending in τ (including ντ) regularly drop the τ (§ 7). *E.g.*

Σῶμα, *body*, σώματ-ος; μέλᾶν (neuter of μέλᾶς), *black*, μέλαν-ος; λῦσαν (neuter of λύσας), *having loosed*, λύσαντ-ος; πᾶν, *all*, παντ-ός; τιθέν, *placing*, τιθέντ-ος; χαρίεν, *graceful*, χαρίεντ-ος; διδόν, *giving*, διδόντος; λέγον, *saying*, λέγοντ-ος; δεικνύν (ῠ), *showing*, δεικνύντ-ος. For the *masculine* nominatives of these adjectives and participles, see below, § 46, 2, 3, and Note 1.

Some neuter stems in ατ change τ to ς in the nominative, and a few to ρ; as τέρας, *prodigy*, τέρατ-ος; ἧπαρ, *liver*, ἥπατ-ος.

2. Masculine and feminine stems (except those included under 3 and 4) form the nominative singular by adding ς and making the needful euphonic changes (§ 16). *E.g.*

Φύλαξ, *guard*, φύλακ-ος; γύψ, *vulture*, γυπ-ός; φλέψ, *vein*, φλεβ-ός (§ 16, 2); ἐλπίς (for ἐλπιδς), *hope*, ἐλπίδ-ος (§ 16, 2); χάρις, *grace*, χάριτ-ος; ὄρνις, *bird*, ὄρνῐθ-ος; νύξ, *night*, νυκτ-ός; μάστιξ, *scourge*, μάστῐγ-ος; σάλπιγξ, *trumpet*, σάλπιγγ-ος. So Αἴᾶς, *Ajax*, Αἴαντ-ος (§ 16, 6, N. 1); λύσᾶς, λύσαντ-ος; πᾶς, παντ-ός; τιθείς, τιθέντ-ος; χαρίεις, χαρίεντ-ος; δεικνύς (ῠ), δεικνύντ-ος. (The *neuters* of the last five words, λῦσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under § 46, 1.)

3. Masculine and feminine stems in ν and ρ lengthen the last vowel, if it is short, but are otherwise unchanged in the nominative. *E.g.*

Αἰών, *age*, αἰῶν-ος; δαίμων, *divinity*, δαίμον-ος; λιμήν, *harbor*, λιμέν-ος; θήρ, *beast*, θηρ-ός; ἀήρ, *air*, ἀέρ-ος.

Exceptions are μέλᾶς, *black*, μέλαν-ος; τάλᾶς, *wretched*, τάλαν-ος; εἷς, *one*, ἑν-ός; κτείς, *comb*, κτεν-ός; ῥίς, *nose*, ῥιν-ός; which add ς.

4. Masculine stems in οντ generally drop τ, and form the nominative like stems in ν (§ 46, 3). *E.g.*

Λέων, *lion*, λέοντ-ος; λέγων, *speaking*, λέγοντ-ος; ὤν, *being*, ὄντ-ος.

Dative Plural.

§ **49.** The dative plural is formed by adding σι to the stem. *E.g.*

φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; ποῦς (ποδ-), ποσί; λέων (λεοντ-), λέουσι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθεῖσι; χαρίεις (χαριεντ-), χαρίεσι; ἱστάς (ἱσταντ-), ἱστᾶσι; δεικνύς (δεικνυντ-), δεικνῦσι; βασιλεύς (βασιλευ-), βασιλεῦσι; βοῦς (βου-), βουσί; γραῦς (γραυ-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 6, with notes.

For a change in syncopated nouns, see § 57.

NOUNS WITH MUTE OR LIQUID STEMS.

§ **50.** The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases of these nouns, see §§ 46—49. For euphonic changes in nearly all, see § 16, 2 and § 46. For special changes in λέων and γίγας, see § 16, 6, N. 1.

I. Masculines and Feminines.

	ὁ (φυλᾰκ-) *watchman.*	ἡ (φλεβ-) *vein.*	ἡ (σαλπιγγ-) *trumpet.*	ὁ (λεοντ-) *lion.*
		Singular.		
N.	φύλαξ	φλέψ	σάλπιγξ	λέων
G.	φύλακος	φλεβός	σάλπιγγος	λέοντος
D.	φύλακι	φλεβί	σάλπιγγι	λέοντι
A.	φύλακα	φλέβα	σάλπιγγα	λέοντα
V.	φύλαξ	φλέψ	σάλπιγξ	λέον
		Dual.		
N. A. V.	φύλακε	φλέβε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	φλεβοῖν	σαλπίγγοιν	λεόντοιν
		Plural.		
N. V.	φύλακες	φλέβες	σάλπιγγες	λέοντες
G.	φυλάκων	φλεβῶν	σαλπίγγων	λεόντων
D.	φύλαξι	φλεψί	σάλπιγξι	λέουσι
A.	φύλακας	φλέβας	σάλπιγγας	λέοντας

	ὁ (γιγαντ-) *giant.*	ἡ (λαμπᾰδ-) *torch.*	ἡ (ἐλπῐ̄δ-) *hope.*	ὁ ἡ (ὀρνῑθ-) *bird.*
		Singular.		
N.	γίγᾱς	λαμπάς	ἐλπίς	ὄρνις
G.	γίγαντος	λαμπάδος	ἐλπίδος	ὄρνιθος
D.	γίγαντι	λαμπάδι	ἐλπίδι	ὄρνιθι
A.	γίγαντα	λαμπάδα	ἐλπίδα	ὄρνιν (ὄρνιθα)
V.	γίγαν	λαμπάς	ἐλπί	ὄρνι
		Dual.		
N. A. V.	γίγαντε	λαμπάδε	ἐλπίδε	ὄρνιθε
G. D.	γιγάντοιν	λαμπάδοιν	ἐλπίδοιν	ὀρνίθοιν
		Plural.		
N. V.	γίγαντες	λαμπάδες	ἐλπίδες	ὄρνιθες
G.	γιγάντων	λαμπάδων	ἐλπίδων	ὀρνίθων
D.	γίγᾱσι	λαμπάσι	ἐλπίσι	ὄρνισι
A.	γίγαντας	λαμπάδας	ἐλπίδας	ὄρνιθας

	ὁ (ποιμεν-) *shepherd.*	ὁ (αἰων-) *age.*	ὁ (ἡγεμον-) *leader.*	ὁ (δαιμον-) *divinity.*
		Singular.		
N.	ποιμήν	αἰών	ἡγεμών	δαίμων
G.	ποιμένος	αἰῶνος	ἡγεμόνος	δαίμονος
D.	ποιμένι	αἰῶνι	ἡγεμόνι	δαίμονι
A.	ποιμένα	αἰῶνα	ἡγεμόνα	δαίμονα
V.	ποιμήν	αἰών	ἡγεμών	δαῖμον
		Dual.		
N. A. V.	ποιμένε	αἰῶνε	ἡγεμόνε	δαίμονε
G. D.	ποιμένοιν	αἰώνοιν	ἡγεμόνοιν	δαιμόνοιν
		Plural.		
N. V.	ποιμένες	αἰῶνες	ἡγεμόνες	δαίμονες
G.	ποιμένων	αἰώνων	ἡγεμόνων	δαιμόνων
D.	ποιμέσι	αἰῶσι	ἡγεμόσι	δαίμοσι
A.	ποιμένας	αἰῶνας	ἡγεμόνας	δαίμονας

	ὁ (ῥητορ-) *orator.*	ὁ (θητ-) *hired man.*	ὁ (ἁλ-) *salt.*	ὁ (θηρ-) *beast.*	ἡ (ῥῑν-) *nose.*
			Singular.		
N.	ῥήτωρ	θής	ἅλς	θήρ	ῥίς
G.	ῥήτορος	θητός	ἁλός	θηρός	ῥῑνός
D.	ῥήτορι	θητί	ἁλί	θηρί	ῥῑνί
A.	ῥήτορα	θῆτα	ἅλα	θῆρα	ῥῖνα
V.	ῥῆτορ	θής	ἅλς	θήρ	ῥίς
			Dual.		
N. A. V.	ῥήτορε	θῆτε	ἅλε	θῆρε	ῥῖνε
G. D.	ῥητόροιν	θητοῖν	ἁλοῖν	θηροῖν	ῥινοῖν
			Plural.		
N. V.	ῥήτορες	θῆτες	ἅλες	θῆρες	ῥῖνες
G.	ῥητόρων	θητῶν	ἁλῶν	θηρῶν	ῥινῶν
D.	ῥήτορσι	θησί	ἁλσί	θηρσί	ῥισί
A.	ῥήτορας	θῆτας	ἅλας	θῆρας	ῥῖνας

II. NEUTERS.

	τό (σωματ-) *body.*	τό (περατ-) *end.*	τό (ἡπατ-) *liver.*
		Singular.	
N. A. V.	σῶμα	πέρας	ἧπαρ
G.	σώματος	πέρατος	ἥπατος
D.	σώματι	πέρατι	ἥπατι
		Dual.	
N. A. V.	σώματε	πέρατε	ἥπατε
G. D.	σωμάτοιν	περάτοιν	ἡπάτοιν
		Plural.	
N. A. V.	σώματα	πέρατα	ἥπατα
G.	σωμάτων	περάτων	ἡπάτων
D.	σώμασι	πέρασι	ἥπασι

STEMS ENDING IN ϲ, OR IN A VOWEL OR DIPHTHONG.

§ 51. 1. Most nouns of the third declension in which a vowel of the stem directly precedes a vowel in the case-ending are contracted in some of their cases.

2. The contracted nominative and accusative plural have the same form. (See, however, § 53, 3, N. 3.)

NOTE. The collision of vowel sounds in these nouns is often caused by dropping the final consonant of the stem, usually *σ* or *F*. (See § 45, 1, Note.)

STEMS IN ΕΣ.

§ 52. 1. Nouns in ης and ος, gen. εος, are contracted whenever ε of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in *εσ*, in which *σ* is dropped before a vowel or another *σ* in the case-ending (§ 16, 4, Note.) The genitive γένεος, therefore, stands for an original form *γενεσ-ος*, which, however, is never found in Greek. (See § 56, Note.) The proper substantive stems change *εs* to *os* in the nominative singular (as in γένος, τεῖχος); the adjective stems lengthen *εs* to ης in the masculine and feminine, and retain *εs* in the neuter. (See § 66.) A few adjectives in ηρης are used substantively, as τριήρης (*triply filled*, sc. ναῦς), *trireme*.

2. The nouns (ἡ) τριήρης (τριηρεσ-), *trireme*, and (τὸ) γένος (γενεσ-), *race*, are thus declined: —

Singular.

N.	τριήρης		γένος	
G.	(τριήρεος)	τριήρους	(γένεος)	γένους
D.	(τριήρεϊ)	τριήρει	(γένεϊ)	γένει
A.	(τριήρεα)	τριήρη	γένος	
V.	τριῆρες		γένος	

Dual.

N. A. V.	(τριήρεε)	τριήρη	(γένεε)	γένη
G. D.	(τριηρέοιν)	τριήροιν	(γενέοιν)	γενοῖν

Plural.

N. V.	(τριήρεες)	τριήρεις	(γένεα)	γένη
G.	(τριηρέων)	τριήρων	γενέων	γενῶν
D.	τριήρεσι		γένεσι	
A.	(τριήρεας)	τριήρεις	(γένεα)	γένη

NOTE 1. Like the singular of τριήρης are declined proper names in ης, gen. (εος) ους, as Δημοσθένης, Σωκράτης: for accusatives in ην see § 60, 1 (*b*); and for the accent of the vocatives Δημόσθενες, Σώκρατες, &c., see § 25, 1, Note. Τριήρης has recessive accent in the contracted genitive and dative dual and gen. plural. Some other adjectives in ης have this in all forms (§ 25, 1, N.; § 66).

NOTE 2. When the termination εα is preceded by a vowel, it is generally contracted into ᾱ; as ὑγιής, *healthy*, accus. sing. ὑγιέα, ὑγιᾶ (sometimes ὑγιῆ); χρέος, *debt*, N. A. V. plur. χρέᾱ. In the dual, εε is irregularly contracted into η.

NOTE 3. Proper names in κλεης are doubly contracted in the dative, sometimes in the accusative. Περικλέης, *Pericles*, is thus declined (see also § 59, 3): —

N.	(Περικλέης)	Περικλῆς	
G.	(Περικλέεος)	Περικλέους	
D.	(Περικλέεϊ)	(Περικλέει)	Περικλεῖ
A.	(Περικλέεα)	Περικλέᾱ	(poet. Περικλῆ)
V.	(Περίκλεες)	Περίκλεις	

NOTE 4. In proper names in κλεης Homer has ῆος, ῆι, ῆα, Herodotus έος (for έεος), έι, έα. In adjectives in εης Homer sometimes contracts εε to ει: as, εὐκλέης, acc. plur. εὐκλεῖας for εὐκλέεας.

STEMS IN I, Υ, or ΕΥ.

§ 53. Nouns in ις and ι (stems in ι), υς and υ (stems in υ), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in ευς generally contract only the dative singular and the nominative and vocative plural.

1. Most stems in ι, with a few in υ, change their final ι or υ to ε in all cases except the nominative, accusative, and vocative singular.

The nouns (ἡ) πόλις, *city* (stem πολῐ̆-), πῆχυς, *cubit* (πηχῠ̆), and ἄστυ, *city* (ἀστῠ̆-), are thus declined: —

Singular.

N.	πόλις		πῆχυς	ἄστυ	
G.	πόλεως		πήχεως	ἄστεος	(poet. ἄστεως)
D.	(πόλεϊ)	πόλει	(πήχεϊ) πήχει	(ἄστεϊ)	ἄστει
A.	πόλιν		πῆχυν	ἄστυ	
V.	πόλι		πῆχυ	ἄστυ	

Dual.

N. A. V.	πόλεε	πήχεε	ἄστεε
G. D.	πολέοιν	πηχέοιν	ἀστέοιν

Plural.

N. V.	(πόλεες)	πόλεις	(πήχεες) πήχεις	(ἄστεα)	ἄστη
G.	πόλεων		πήχεων	ἀστέων	
D.	πόλεσι		πήχεσι	ἄστεσι	
A.	(πόλεας)	πόλεις	(πήχεας) πήχεις	(ἄστεα)	ἄστη

NOTE 1. Nouns in ι are declined like ἄστυ; as (τὸ) σίνᾶπι *mustard*, gen. σινάπεος, dat. (σινάπεϊ), σινάπει, &c.

NOTE 2. The genitives in εως and εων of nouns in ις and υς accent the antepenult. So genitives in εως of nouns in υ. The dual rarely contracts εε to η or ει.

NOTE 3. The original ι of the stem of nouns in ις (Attic gen. εως) is retained in Ionic. Thus, πόλις, πόλιος, (πόλει) πόλῐ̄, πόλιν; plur. πόλιες, πολίων; Hom. πολίεσσι (Hdt. πόλισι), πόλιας (Hdt. πόλῑ̄ς). Homer has also πόλει (with πόλεϊ) and πόλεσι in the dative. There are also Epic forms πόληος, πόληϊ, πόληες, πόληας. The Attic poets have a genitive in εος. The Ionic has a genitive in εος in nouns in υς of this class.

2. Most nouns in υς retain υ and are regular; as (ὁ) ἰχθύς (ἰχθῠ̆-), *fish*, which is thus declined: —

Singular.	*Dual.*	*Plural.*
N. ἰχθύς		N. ἰχθύες
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθύϊ (Hom. ἰχθυΐ)	G. D. ἰχθύοιν	D. ἰχθύσι
A. ἰχθύν		A. (ἰχθύας) ἰχθῦς
V. ἰχθύ		

NOTE 1. Ἔγχελυς, *eel*, is declined like ἰχθύς in the singular, and like πῆχυς in the plural.

NOTE 2. Adjectives in υς are declined in the masculine like πῆχυς, and in the neuter like ἄστυ. But the masculine genitive ends in εος (like the neuter); and εος and εα are not contracted. (See § 67.) Ἄστυ is the principal noun in υ; its genitive ἄστεως is poetic.

3. Nouns in ευς retain ευ in the nominative and vocative singular and dative plural; as (ὁ) βασιλεύς, *king* (stem βασιλευ-), which is thus declined: —

Singular.	*Dual.*	*Plural.*
N. βασιλεύς		N. V. (βασιλέες) βασιλεῖς
G. βασιλέως	N. A. V. βασιλέε	G. βασιλέων
D. (βασιλέϊ) βασιλεῖ	G. D. βασιλέοιν	D. βασιλεῦσι
A. βασιλέᾱ		A. βασιλέᾱς
V. βασιλεῦ		

NOTE 1. The stem of nouns in ευς changed ευ to εϝ (§ 1, Note 2) before a vowel of the ending. Afterwards ϝ was dropped, leaving the stem in ε. (See § 54, Note.) The cases of these nouns are therefore perfectly regular, except in ως of the genitive, and long α and ας of the accusative, where εως, εᾱ, εᾱς come (by interchange of quantity) from the Epic ηος, ηᾰ, ηᾰς (Note 4).

NOTE 2. The older Attic writers (as Thucydides) have ῆς (contracted from ῆες, N. 4) in the nominative plural of nouns in ευς; as ἱππῆς, βασιλῆς, for ἱππεῖς, βασιλεῖς. In the accusative plural, εᾶς usually remains uncontracted; but here εῖς is sometimes found, rarely ῆς.

NOTE 3. When a vowel precedes, εως of the genitive singular may be contracted into ῶς, and ἑα of the accusative singular into ᾶ; rarely ἑας of the accusative plural into ᾶς, and ἑων of the genitive plural into ῶν. Thus, Πειραιεύς, *Peiraeus*, gen Πειραιέως, Πειραιῶς, accus. Πειραιέα, Πειραιᾶ; [χοεύς] *a kind of measure*; gen. χοέως, χοῶς, acc. χοέα, χοᾶ, χοέας, χοᾶς; Δωριεύς, *Dorian*, gen. plur. Δωριέων, Δωριῶν, acc. Δωριέας, Δωριᾶς.

NOTE 4. In nouns in ευς, the Doric and Ionic have *e.g.* βασιλέος for βασιλέως; the Epic has βασιλῆος, βασιλῆϊ, βασιλῆα; βασιλῆες, βασιλήων, βασιλήεσσι, βασιλῆας.

STEMS IN OT OR AT.

§ **54.** The nouns (ὁ, ἡ) βοῦς, *ox* or *cow* (stem βου-), (ἡ) γραῦς, *old woman* (stem γραυ-), and (ἡ) ναῦς, *ship* (stem ναυ-), are thus declined: —

Singular.

N.	βοῦς	γραῦς	ναῦς
G.	βοός	γρᾱός	νεώς
D.	βοΐ	γρᾳΐ	νηΐ
A.	βοῦν	γραῦν	ναῦν
V.	βοῦ	γραῦ	ναῦ

Dual.

N. A. V.	βόε	γρᾶε	νῆε
G. D.	βοοῖν	γρᾱοῖν	νεοῖν

Plural.

N. V.	βόες	γρᾶες	νῆες
G.	βοῶν	γρᾱῶν	νεῶν
D.	βουσί	γραυσί	ναυσί
A.	βοῦς	γραῦς	ναῦς

NOTE. The stems of these nouns became *βοF-*, *γραF-*, and *ναF-* before a vowel of the ending (compare the Latin *bov-is* and *nav-is*). Afterwards *F* was dropped, leaving *βο-*, *γρᾱ-*, and *νᾱ-*. (See § 53, 3, N. 1.) In Doric and Ionic, *ναῦς* is much more regular in its declension than in Attic: —

Dor. *ναῦς, νᾱός, νᾱΐ, ναῦν*; pl. *νᾶες, νᾱῶν, ναῦσι* or *νάεσσι, νᾶας.*

Ion. *νηῦς, νηός* or *νεός, νηΐ, νῆα* or *νέα*; pl. *νῆες* or *νέες, νηῶν* or *νεῶν, νηυσί* (*νήεσσι* or *νέεσσι*), *νῆας* or *νέας.*

In Attic, it changes *να-* to *νε-* or *νη-*.

STEMS IN O OR Ω.

§ **55.** Some feminines in ώ contract *όος, όϊ, όα* in the singular into οῦς, οῖ, and ώ, and form the vocative singular irregularly in οῖ. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (*ἠ*), *echo*, is thus declined: —

Singular.		*Dual.*		*Plural.*	
N.	ἠχώ			N. V.	ἠχοί
G.	(*ἠχόος*)	ἠχοῦς	N. A. V. ἠχώ	G.	ἠχῶν
D.	(*ἠχόϊ*)	ἠχοῖ	G. D. ἠχοῖν	D.	ἠχοῖς
A.	(*ἠχόα*)	ἠχώ		A.	ἠχούς
V.	ἠχοῖ				

NOTE 1. Αἰδώς, *shame*, and the Ionic ἠώς, *morning*, form their oblique cases like ἠχώ (but with ὼ, not ώ, in the accusative singular); as αἰδώς, αἰδοῦς, αἰδοῖ, αἰδῶ, — ἠώς, ἠοῦς, ἠοῖ, ἠῶ.

Nouns in ως, gen. ωος are regular, but are sometimes contracted; as ἥρως, *hero*, ἥρωος, ἥρωϊ, or ἥρῳ, ἥρωα or ἥρω, &c.

NOTE 2. A few nouns in ών (εἰκών, *image*, and ἀηδών, *nightingale*) occasionally have forms like those of nouns in ώ; as gen. εἰκοῦς, ἀηδοῦς; accus εἰκώ; voc. ἀηδοῖ.

NOTE 3. The uncontracted forms of these nouns in όος, όϊ, and όα are not used. Herodotus has an accusative singular in οῦν; as Ἰοῦν for Ἰώ, from Ἰώ, *Io*, gen. Ἰοῦς.

STEMS IN ΑΣ, OR IN ΑΣ AND ΑΤ.

§ 56. 1. Neuters in ας, gen. αος, are contracted when the α of the stem is followed by a vowel; as (τὸ) γέρας, *prize*, which is thus declined:—

Singular.		*Dual.*		*Plural.*	
N.A.V.	γέρας	N.A.V.	(γέραε) γέρᾱ	N.A.V.	(γέραα) γέρᾱ
G.	(γέραος) γέρως	G. D.	(γεράοιν) γερᾷν	G.	(γεράων) γερῶν
D.	(γέραϊ) γέρᾳ			D.	γέρᾶσι

2. A few neuters in ας, gen. ατος, drop τ and are contracted like γέρας; in Attic prose only (τὸ) κέρᾰς, *horn*, gen. κέρᾰτος (κέρᾰος) κέρως; dat. κέρᾰτι (κέρᾰϊ) κέρᾳ; plur. κέρᾰτα (κέρᾰα) κέρᾱ; gen. κεράτων (κεράων) κερῶν; dat. κέρᾶσι.

NOTE. The original stem of nouns in ας, gen. αος, is supposed to have ended in ασ (§ 52, 1, Note), which dropped σ before a vowel or σ, but retained it in the nominative. Neuters in ας, ατος, which drop τ, have one stem in ατ and another in ας, the latter appearing in the nominative singular.

Syncopated Nouns.

§ 57. Some nouns in ηρ (stem in ερ), gen. ερος, are syncopated (§ 14, 2) by dropping ε in the genitive and dative singular. In the dative plural, they change ερ to ρα before σι. The accent is irregular; the *syncopated* genitive and dative being oxytone (except in Δημήτηρ), and the vocative

singular having recessive accent (§ 25, 1, Note), and ending in ερ as in barytones (§ 48, 2, *a*).

1. Πατήρ (ὁ), *father*, and θυγάτηρ (ἡ), *daughter*, are thus declined: —

Singular.

N.	πατήρ		θυγάτηρ	
G.	(πατέρος)	πατρός	(θυγατέρος)	θυγατρός
D.	(πατέρι)	πατρί	(θυγατέρι)	θυγατρί
A.	πατέρα		θυγατέρα	
V.	πάτερ		θύγατερ	

Dual.

N. A. V.	πατέρε		θυγατέρε	
G. D.	πατέροιν		θυγατέροιν	

Plural.

N. V.	πατέρες		θυγατέρες	
G.	πατέρων		θυγατέρων	
D.	πατράσι		θυγατράσι	
A.	πατέρας		θυγατέρας	

Note 1. Μήτηρ (ἡ), *mother*, and γαστήρ (ἡ), *belly*, are declined and accented like πατήρ. Thus, μήτηρ has (μητέρος) μητρός, and (μητέρι) μητρί; plur. μητέρες, μητέρων, &c.

Ἀστήρ (ὁ), *star*, has ἀστράσι in the dative plural, but is otherwise regular (without syncope).

Note 2. The uncontracted forms of all these nouns are often used by the poets, who also syncopate other cases of θυγάτηρ.

2. Ἀνήρ (ὁ), *man*, drops ε whenever a vowel follows ερ, and inserts δ in its place (§ 14, N. 2). It is thus declined: —

Singular.			*Dual.*			*Plural.*		
N.	ἀνήρ					N. V.	(ἀνέρες)	ἄνδρες
G.	(ἀνέρος)	ἀνδρός	N. A. V.	(ἀνέρε)	ἄνδρε	G.	(ἀνέρων)	ἀνδρῶν
D.	(ἀνέρι)	ἀνδρί	G. D.	(ἀνέροιν)	ἀνδροῖν	D.		ἀνδράσι
A.	(ἀνέρα)	ἄνδρα				A.	(ἀνέρας)	ἄνδρας
V.	ἄνερ							

3. The proper name Δημήτηρ syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. (Δημήτερος) Δήμητρος; dat. (Δημήτερι) Δήμητρι; accus. (Δημήτερα) Δήμητρα; voc. Δήμητερ.

Gender of the Third Declension.

§ 58. The gender of many nouns in this declension must be learned by observation. A few general rules, however, may be given.

1. The following are masculine: substantives ending in ᾱν, ην, ευς, most of those in ηρ, ωρ, and ων (gen. ωνος), and all that have ντος in the genitive. Except (ἡ) φρήν, *mind*.

2. The following are feminine: those in αυς, της (gen. τητος), ας (gen. αδος), ώ or ώς (gen. οῦς), and most of those in ις.

3. The following are neuter: those in α, ι, υ, αρ, ορ, ος, and ας (gen. ατος or αος).

Dialects.

§ 59. 1. *Gen. and Dat. Dual.* Homeric ουν for οιν.

2. *Dat. Plur.* Homeric εσσι, εσι, σσι, for σι.

3. Most of the uncontracted forms enclosed in ( ) in the paradigms, which are not used in Attic prose, are found in Homer or Herodotus; and some of them occur in the Attic poets. For special dialectic forms of some of these nouns, however, see § 52, 2, N. 4; § 53, 1, N. 3, and 3, N. 4; § 54, Note; § 55, N. 3.

IRREGULAR NOUNS.

§ 60. 1. (*a*) Nouns which belong to more than one declension are called *heteroclites*. Thus σκότος, *darkness*, is usually declined like λόγος (§ 41), but sometimes like γένος (§ 52, 2). So Οἰδίπους, *Oedipus*, has genitive Οἰδίποδος or Οἰδίπου, dative Οἰδίποδι, accusative Οἰδίποδα or Οἰδίπουν.

(*b*) Especially, proper names in ης (gen. εος) of the third declension (except those in κλέης) have also an accusative in ην like those of the first; as Δημοσθένης, accus. Δημοσθένην or Δημοσθένη, Σωκράτης, Σωκράτην or Σωκράτη. So nouns in ᾱς (gen. αντος or ανος) have poetic forms like the first declen-

sion; as Πολυδάμας, voc. Πολυδάμα (Hom.); Αἴας, accus Αἴαν.

2. Nouns which are of different genders in different cases are called *heterogeneous;* as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα, (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

3. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (only nom. and accus.); (τὴν) νίφα, *snow* (only accus.).

4. *Indeclinable* nouns have one form for all cases. These are chiefly foreign words, as Ἀδάμ, Ἰσραήλ; and names of letters, Ἄλφα, Βῆτα, &c.

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5. The following are the most important irregular nouns: —

1. Ἅιδης, *Hades*, gen. ου, &c. regular. Hom. Ἀΐδης, gen. αο or εω, dat. ῃ, acc. ην; also Ἄϊδος, Ἄϊδι (from stem Ἀϊδ-).

2. ἄναξ (ὁ), *king*, ἄνακτος, &c., voc. ἄναξ (poet. ἄνα, in addressing Gods).

3. Ἄρης, *Ares*, Ἄρεος, or Ἄρεως, (Ἄρεϊ) Ἄρει, (Ἄρεα) Ἄρη or Ἄρην, Ἄρες (also Ἄρεις).

4. Stem (ἀρν-), gen. (τοῦ or τῆς) ἀρνός, *lamb*, ἀρνί, ἄρνα; pl. ἄρνες, ἀρνῶν, ἀρνάσι, ἄρνας. In the nom. sing. ἀμνός (2d decl.) is used.

5. γάλα (τό), *milk*, γάλακτος, γάλακτι, &c.

6. γόνυ (τό), *knee*, γόνατος, γόνατι, &c. (from stem γονατ-); Ion. and poet. γούνατος, γούνατι, &c.; Hom. also gen. γουνός, dat. γουνί, pl. γοῦνα, γούνων, γούνεσσι.

7. γυνή (ἡ), *wife*, γυναικός, γυναικί, γυναῖκα, γύναι; dual γυναῖκε, γυναικοῖν; pl. γυναῖκες, γυναικῶν, γυναιξί, γυναῖκας.

8. δένδρον (τό), *tree*, ου, reg. (Ion. δένδρεον) dat. sing. δένδρει; pl. δένδρεσι.

9. δόρυ (τό), *spear* (cf. γόνυ), δόρατος, δόρατι or δορί; pl. δόρατα, &c. Ion. and poet. δούρατος, &c.; also gen. δουρός, dat. δουρί, δορί, or δόρει; dual δοῦρε; pl. δοῦρα, δούρων, δούρεσσι.

10. Ζεύς (Æol. Δεύς), *Zeus*, Διός, Διί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζῆνα.

11. Θέμις (ἡ), *justice* (also as proper name, *Themis*), gen. Θέμιδος, Θέμιστος, Θέμιτος, Θέμιος (Hdt.); dat. Θέμιστι; acc. Θέμιστα or

Θέμιν; voc. Θέμι; pl. *θέμιστες, θέμιστας*; all Ion. or poet. In Attic prose, indeclinable in *θέμις ἐστί, fas est.*

12. *θρίξ* (ἡ), *hair*, *τριχός*, *τριχί*, &c., *θριξί* (§ 17, 2, Note).

13. *κάρᾱ* (τό), *head*, poetic; in Attic only nom., accus., and voc. sing. Hom. *κάρη*, gen. *κάρητος, καρήατος, κράατος, κρᾱτός*; dat. *κάρητι, καρήατι, κράατι, κρᾱτί* (trag. *κάρᾳ*); acc. (τὸν) *κρᾶτα*, (τὸ) *κάρη* or *κάρ*; plur. nom. *κάρᾱ, καρήατα, κράατα*; gen. *κράτων*; dat. *κρᾶσί*; acc. like nom. with (τοὺς) *κρᾶτας*; nom. and acc. pl. also *κάρηνα*, gen. *καρήνων.*

14. *κρίνον* (τό), *lily*, *ου*, &c. In plural also *κρίνεα* (Hdt.) and *κρίνεσι.*

15. *κύων* (ὁ, ἡ), *dog*, voc. *κύον*: the rest from stem *κυν-*, *κυνός*, *κυνί*, *κύνα*, pl. *κύνες, κυνῶν, κυσί, κύνας.*

16. λᾶς (ὁ), *stone*, Hom. λᾶας, poetic; gen. λᾶος (or λάου), dat. λᾶϊ, acc. λᾶαν, λᾶν; dual λᾶε; plur. λαῶν, λάεσσι.

17. λίπα (Hom. λίπ', generally with *ἐλαίῳ, 'oil*), *fat, oil;* probably λίπα is neut. accus., and λίπ' is dat. for λιπί. See Lexicon.

18. *μάρτυς* (ὁ, ἡ), *witness*, *μάρτυρος*, &c., dat. pl. *μάρτῡσι.*

19. *μάστιξ* (ἡ), *whip*, gen. *μάστῑγος*, &c., Hom. dat. *μάστῑ*, acc. *μάστιν.*

20. οἶς (ἡ), *sheep*, οἰός, οἰί, οἶν; pl. οἶες, οἰῶν, οἰσίν, οἶας. Hom. οἰός, ὄϊος, ὄϊν, ὄϊες, ὀΐων, ὀΐεσσι (οἴεσι, ὄεσσι), ὄϊς. Aristoph. has dat. ὀΐ.

21. ὄνειρος (ὁ), ὄνειρον (τό), *dream*, gen. *ου*; also ὄναρ (τό), gen. ὀνείρατος, dat. ὀνείρατι; plur. ὀνείρατα, ὀνειράτων, ὀνείρασι.

22. ὄσσε (τώ), dual, *eyes*, poetic; plur. gen. ὄσσων, dat. ὄσσοις or ὄσσοισι.

23. ὄρνῐς (ὁ, ἡ), *bird*, see § 50. Also, from stem ὀρνῐ-, pl. ὄρνεις, ὄρνεων, acc. ὄρνεις or ὄρνις.

24. οὖς (τό), *ear*, ὠτός, ὠτί; pl. ὦτα, ὤτων (§ 25, 3, N. 1), ὠσί. Hom. also gen. οὔατος; pl. οὔατα, οὔασι.

25. Πνύξ (ἡ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (for Πὐκν-ος, &c.).

26. *πρέσβυς* (ὁ), *old man*, *elder* (properly adj.), poetic, acc. *πρέσβυν* (as adj.), voc. *πρέσβυ*; pl. *πρέσβεις* (Ep. *πρέσβηες*), *chiefs, elders:* the common word in this sense is *πρεσβύτης*, distinct from *πρεσβευτής*. *Πρέσβυς = ambassador*, w. gen. *πρέσβεως*, is rare and poetic in sing.; but common in prose in plur., *πρέσβεις, πρέσβεων, πρέσβεσι, πρέσβεις* (like *πῆχυς*): *πρεσβευτής, ambassador*, is common in sing., but rare in plural.

27. *πῦρ* (τό), *fire*, *πυρός*, *πυρί*; pl. (τὰ) *πυρά*, esp. *watch-fires.*

28. *σπέος* or *σπεῖος* (τό), *cave*, Epic; *σπείους, σπῆι, σπείων, σπήεσσι* or *σπέσσι.*

29. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, &c., dat. plur. ὕδασι.

30. υἱός (ὁ), *son*, υἱοῦ, &c. reg.; also (from stem υἱε-) υἱέος, (υἱέϊ) υἱεῖ, (υἱέα), υἱέε, υἱέοιν; (υἱέες) υἱεῖς, υἱέων, υἱέσι, (υἱέας) υἱεῖς. Hom. also gen. υἷος, dat. υἷι, acc. υἷα, dual υἷε; pl. υἷες, υἱάσι, υἷας.

31. χείρ (ἡ), *hand*, χειρός, χειρί, &c.; but χεροῖν (poet. χειροῖν) and χερσί (poet. χείρεσσι or χείρεσι): poet. also χερός, χερί, &c.

32. (χόος) χοῦς (ὁ), *a measure*, χόος, χοΐ, χόες, χουσί, χόας (cf. βοῦς, § 54). Att. also gen. χοῶς, &c. (§ 53, 3, N. 3).

33. (χόος) χοῦς (ὁ), *mound*, χόος, χοΐ, χοῦν (like βοῦς, § 54).

34. χρώς (ὁ), *skin*, χρωτός, χρωτί, χρῶτα; poet. also χροός, χροΐ, χρόα; dat. χρῷ (only in ἐν χρῷ, *near*).

LOCAL ENDINGS.

§ **61.** These endings may be added to the stem of a noun or pronoun to denote place: —

-θι, denoting *where;* as ἄλλοθι, *elsewhere;* οὐρανόθι, *in heaven.*

-θεν, denoting *whence;* as οἴκοθεν, *from home;* αὐτόθεν, *from the very spot.*

-δε, (-ζε or -σε), denoting *whither;* as Μέγαράδε, *to Megara;* οἴκαδε (irreg.), *homeward.*

Note 1. In Homer, the forms in -θι and -θεν are governed by a preposition as genitives; as Ἰλιόθι πρό, *before Ilium;* ἐξ ἁλόθεν, *from the sea.*

Note 2. Sometimes a relic of an original *locative* case is found with the ending ι in the singular and σι in the plural; as Ἰσθμοῖ, *at the Isthmus;* οἴκοι (οἰκο-ι), *at home;* Ἀθήνησι, *at Athens.* These forms (and indeed those of § 61) are commonly classed among adverbs.

Note 3. The Epic ending φι or φιν forms a genitive or dative in both singular and plural. It is sometimes locative, as κλισίηφι, *in the tent;* and sometimes it has other meanings of the genitive or dative, as βίηφι, *with violence.* So after prepositions; as παρὰ νηῦφι, *by the ships.*

ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in ος have three endings, ος, η, ον. The masculine and neuter are of the second declension, and the feminine is of the first; as *σοφός, σοφή, σοφόν, wise.*

2. If a vowel or ρ precedes ος, the feminine ends in ᾱ; as *ἄξιος, ἀξία, ἄξιον, worthy.* But adjectives in οος have οη in the feminine, except those in ροος; as *ἁπλόος, ἁπλόη, ἁπλόον, simple; ἀθρόος, ἀθρόα, ἀθρόον, crowded.*

3. *Σοφός, wise,* and *ἄξιος, worthy,* are thus declined:—

Singular.

N.	σοφός	σοφή	σοφόν	ἄξιος	ἀξία	ἄξιον
G.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξίας	ἀξίου
D.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίᾳ	ἀξίῳ
A.	σοφόν	σοφήν	σοφόν	ἄξιον	ἀξίαν	ἄξιον
V.	σοφέ	σοφή	σοφόν	ἄξιε	ἀξία	ἄξιον

Dual.

N. A. V.	σοφώ	σοφά	σοφώ	ἀξίω	ἀξία	ἀξίω
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίοιν	ἀξίαιν	ἀξίοιν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ἄξιοι	ἄξιαι	ἄξια
G.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
D.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξίαις	ἀξίοις
A.	σοφούς	σοφάς	σοφά	ἀξίους	ἀξίας	ἄξια

So *μακρός, μακρά, μακρόν, long;* gen. *μακροῦ, μακρᾶς, μακροῦ;* dat. *μακρῷ, μακρᾷ, μακρῷ;* acc. *μακρόν, μακράν, μακρόν,* &c., like *ἄξιος.*

All participles in ος are declined like *σοφός.*

NOTE. Proparoxytones in ος have recessive accent also in the feminine; as ἄξιος, ἄξιαι (not ἀξίαι, like ἀξίᾱ). For the accent of ων in the feminine of the genitive plural of barytones, see § 25, 2.

§ **63.** Some adjectives in ος, especially compounds, have only two endings, ος and ον, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine; as ἄλογος, ἄλογον; gen. ἀλόγου; dat. ἀλόγῳ, &c.

NOTE. Some adjectives in ος may be declined with either two or three endings.

§ **64.** A few adjectives of the second declension end in ως and ων, and are declined like νεώς and ἀνώγεων (§ 42, 2). Ἵλεως, *gracious*, and ἀγήρως, *free from old age*, are thus declined: —

Singular.

N. V.	ἵλεως	ἵλεων	ἀγήρως	ἀγήρων
G.	ἵλεω	ἵλεω	ἀγήρω	ἀγήρω
D.	ἵλεῳ	ἵλεῳ	ἀγήρῳ	ἀγήρῳ
A.	ἵλεων	ἵλεων	ἀγήρων	ἀγήρων

Dual.

N. A. V.	ἵλεω	ἵλεω	ἀγήρω	ἀγήρω
G. D.	ἵλεῳν	ἵλεῳν	ἀγήρῳν	ἀγήρῳν

Plural.

N. V.	ἵλεῳ	ἵλεω	ἀγήρῳ	ἀγήρω
G.	ἵλεων	ἵλεων	ἀγήρων	ἀγήρων
D.	ἵλεῳς	ἵλεῳς	ἀγήρῳς	ἀγήρῳς
A.	ἵλεως	ἵλεω	ἀγήρως	ἀγήρω

For the accent of ἵλεως, see § 22, Note 2.

§ **65.** Many adjectives in εος and οος are contracted. Χρύσεος, *golden*, ἀργύρεος, *of silver*, and ἁπλόος, *simple*, are thus declined: —

Singular.

N.	(χρύσεος)	χρυσοῦς	(χρυσέα)	χρυσῆ	(χρύσεον)	χρυσοῦν
G.	(χρυσέου)	χρυσοῦ	(χρυσέας)	χρυσῆς	(χρυσέου)	χρυσοῦ
D.	(χρυσέῳ)	χρυσῷ	(χρυσέᾳ)	χρυσῇ	(χρυσέῳ)	χρυσῷ
A.	(χρύσεον)	χρυσοῦν	(χρυσέαν)	χρυσῆν	(χρύσεον)	χρυσοῦν

Dual.

N.	(χρυσέω)	χρυσώ	(χρυσέα)	χρυσᾶ	(χρυσέω)	χρυσώ
G.	(χρυσέοιν)	χρυσοῖν	(χρυσέαιν)	χρυσαῖν	(χρυσέοιν)	χρυσοῖν

Plural.

N.	(χρύσεοι)	χρυσοῖ	(χρύσεαι)	χρυσαῖ	(χρύσεα)	χρυσᾶ
G.	(χρυσέων)	χρυσῶν	(χρυσέων)	χρυσῶν	(χρυσέων)	χρυσῶν
D.	(χρυσέοις)	χρυσοῖς	(χρυσέαις)	χρυσαῖς	(χρυσέοις)	χρυσοῖς
A.	(χρυσέους)	χρυσοῦς	(χρυσέας)	χρυσᾶς	(χρύσεα)	χρυσᾶ

Singular.

N.	(ἀργύρεος)	ἀργυροῦς	(ἀργυρέα)	ἀργυρᾶ	(ἀργύρεον)	ἀργυροῦν
G.	(ἀργυρέου)	ἀργυροῦ	(ἀργυρέας)	ἀργυρᾶς	(ἀργυρέου)	ἀργυροῦ
D.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέᾳ)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῷ
A.	(ἀργύρεον)	ἀργυροῦν	(ἀργυρέαν)	ἀργυρᾶν	(ἀργύρεον)	ἀργυροῦν

Dual.

N.	(ἀργυρέω)	ἀργυρώ	(ἀργυρέα)	ἀργυρᾶ	(ἀργυρέω)	ἀργυρώ
G.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

Plural.

N.	(ἀργύρεοι)	ἀργυροῖ	(ἀργύρεαι)	ἀργυραῖ	(ἀργύρεα)	ἀργυρᾶ
G.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
D.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
A.	(ἀργυρέους)	ἀργυροῦς	(ἀργυρέας)	ἀργυρᾶς	(ἀργύρεα)	ἀργυρᾶ

Singular.

N.	(ἁπλόος)	ἁπλοῦς	(ἁπλόη)	ἁπλῆ	(ἁπλόον)	ἁπλοῦν
G.	(ἁπλόου)	ἁπλοῦ	(ἁπλόης)	ἁπλῆς	(ἁπλόου)	ἁπλοῦ
D.	(ἁπλόῳ)	ἁπλῷ	(ἁπλόῃ)	ἁπλῇ	(ἁπλόῳ)	ἁπλῷ
A.	(ἁπλόον)	ἁπλοῦν	(ἁπλόην)	ἁπλῆν	(ἁπλόον)	ἁπλοῦν

Dual.

N.	(ἁπλόω)	ἁπλώ	(ἁπλόα)	ἁπλᾶ	(ἁπλόω)	ἁπλώ
G.	(ἁπλόοιν)	ἁπλοῖν	(ἁπλόαιν)	ἁπλαῖν	(ἁπλόοιν)	ἁπλοῖν

Plural.

N.	(ἁπλόοι)	ἁπλοῖ	(ἁπλόαι)	ἁπλαῖ	(ἁπλόα)	ἁπλᾶ
G.	(ἁπλόων)	ἁπλῶν	(ἁπλόων)	ἁπλῶν	(ἁπλόων)	ἁπλῶν
D.	(ἁπλόοις)	ἁπλοῖς	(ἁπλόαις)	ἁπλαῖς	(ἁπλόοις)	ἁπλοῖς
A.	(ἁπλόους)	ἁπλοῦς	(ἁπλόας)	ἁπλᾶς	(ἁπλόα)	ἁπλᾶ

For the accent, see § 43, Note. For irregular contraction, see § 9, 2, Note; and § 9, 3, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ **66.** Adjectives belonging only to the third declension have two endings, the feminine being the same as the masculine. Most of these end in ης and ες, or in ων and ον. Ἀληθής, *true*, πέπων, *ripe*, and εὐδαίμων, *happy*, are thus declined: —

Singular.

	M. F.	N.
N.	ἀληθής	ἀληθές
G.	(ἀληθέος) ἀληθοῦς	
D.	(ἀληθεῖ) ἀληθεῖ	
A.	(ἀληθέα) ἀληθῆ	ἀληθές
V.	ἀληθές	

Dual.

N. A. V.	(ἀληθέε) ἀληθῆ	
G. D.	(ἀληθέοιν) ἀληθοῖν	

Plural.

N. V.	(ἀληθέες) ἀληθεῖς	(ἀληθέα) ἀληθῆ
G.	(ἀληθέων) ἀληθῶν	
D.	ἀληθέσι	
A.	(ἀληθέας) ἀληθεῖς	(ἀληθέα) ἀληθῆ

Singular.

	M. F.	N.	M. F.	N.
N.	πέπων	πέπον	εὐδαίμων	εὔδαιμον
G.	πέπονος		εὐδαίμονος	
D.	πέπονι		εὐδαίμονι	
A.	πέπονα	πέπον	εὐδαίμονα	εὔδαιμον
V.	πέπον		εὔδαιμον	

Dual.

N. A. V.	πέτρω	εὐδαίμονε
G. D.	πετρόνοιν	εὐδαιμόνοιν

Plural.

N. V.	πέτρονες	πέτρονα	εὐδαίμονες	εὐδαίμονα
G.	πετρόνων		εὐδαιμόνων	
D.	πέτροσι		εὐδαίμοσι	
A.	πέτρονας	πέτρονα	εὐδαίμονας	εὐδαίμονα

For the accent of the form *εὔδαιμον* see § 25, 1, Note.

NOTE 1. One adjective in *ων, ἑκών, ἑκοῦσα, ἑκόν, willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *ἄκων* (*ἀέκων*), *unwilling, ἄκουσα, ἄκον.*

NOTE 2. The poetic *ἴδρις, knowing*, has acc. *ἴδριν*, voc. *ἴδρι*, nom. pl. *ἴδριες.*

NOTE 3. Adjectives compounded of nouns and a prefix are generally declined like those nouns; as *εὔελπις, hopeful*, gen. *εὐέλπιδος*; *εὔχαρις, graceful*, gen. *εὐχάριτος* (§ 50). But compounds of *πατήρ* and *μήτηρ* end in *ωρ* (gen. *ορος*), and those of *πόλις* in *ις* (gen. *ιδος*).

NOTE 4. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγάς, φυγάδος, fugitive; ἄπαις, ἄπαιδος, childless; ἀγνώς, ἀγνῶτος, unknown; ἄναλκις, ἀνάλκιδος, weak.* The oblique cases occasionally occur as neuter.

A very few adjectives of one termination are of the first declension, ending in *ας* or *ης*; as *γενναῖος, noble*, gen. *γενναίου.*

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς, εια, υ*, or in *εις, εσσα, εν.*

Three end in *ᾱς*, — *πᾶς, πᾶσα, πᾶν, all; μέλας, μέλαινα, μέλαν, black;* and *τάλας, τάλαινα, τάλαν, wretched.*

2. *Γλυκύς, sweet, χαρίεις, graceful, πᾶς, all*, and *μέλας, black*, are thus declined: —

Singular.

N.	γλυκύς	γλυκεῖα	γλυκύ
G.	γλυκέος	γλυκείας	γλυκέος
D.	(γλυκεῖ) γλυκεῖ	γλυκείᾳ	(γλυκεῖ) γλυκεῖ
A.	γλυκύν	γλυκεῖαν	γλυκύ
V.	γλυκύ	γλυκεῖα	γλυκύ

Dual.

N. A. V.	γλυκέε	γλυκεία	γλυκέε
G. D.	γλυκέοιν	γλυκείαιν	γλυκέοιν

Plural.

N. V.	(γλυκέες) γλυκεῖς	γλυκεῖαι	γλυκέα
G.	γλυκέων	γλυκειῶν	γλυκέων
D.	γλυκέσι	γλυκείαις	γλυκέσι
A.	(γλυκέας) γλυκεῖς	γλυκείας	γλυκέα

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαριέσσης	χαρίεντος
D.	χαρίεντι	χαριέσσῃ	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

Dual.

N. A. V.	χαρίεντε	χαριέσσα	χαρίεντε
G. D.	χαριέντοιν	χαριέσσαιν	χαριέντοιν

Plural.

N.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαριέντων	χαριεσσῶν	χαριέντων
D.	χαρίεσι	χαριέσσαις	χαρίεσι
A.	χαρίεντας	χαριέσσας	χαρίεντα
V.	χαρίεντες	χαρίεσσαι	χαρίεντα

Singular.

N.	πᾶς	πᾶσα	πᾶν	μέλας	μέλαινα	μέλαν
G.	παντός	πάσης	παντός	μέλανος	μελαίνης	μέλανος
D.	παντί	πάσῃ	παντί	μέλανι	μελαίνῃ	μέλανι
A.	πάντα	πᾶσαν	πᾶν	μέλανα	μέλαιναν	μέλαν
V.				μέλαν	μέλαινα	μέλαν

Dual.

N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν

Plural.

N.	πάντες	πᾶσαι	πάντα	μέλανες	μέλαιναι	μέλανα
G.	πάντων	πασῶν	πάντων	μελάνων	μελαινῶν	μελάνων
D.	πᾶσι	πάσαις	πᾶσι	μέλασι	μελαίναις	μέλασι
A.	πάντας	πάσας	πάντα	μέλανας	μελαίνας	μέλανα
V.				μέλανες	μέλαιναι	μέλανα

For the feminine of *μέλας*, see § 16, 7, (*d*).

NOTE 1. The Ionic feminine of adjectives in υς ends in εα or ειη. Homer has *εὐρέα* (for *εὐρύν*) as accusative of *εὐρύς*, *wide*. For the dative plural of adjectives in εις, see § 16, 6, N. 2.

NOTE 2. Some adjectives in *ήεις*, *ήεσσα*, *ῆεν*, contract these endings to *ῆς*, *ῆσσα*, *ῆν*; and some in *όεις*, *όεσσα*, *όεν*, contract these to *οῦς*, *οῦσσα*, *οῦν*; as *τιμήεις*, *τιμήεσσα*, *τιμῆεν*, — *τιμῆς*, *τιμῆσσα*, *τιμῆν*, — *valuable*; gen. *τιμήεντος*, *τιμηέσσης*, — *τιμῆντος*, *τιμήσσης*, &c. So *πλακόεις*, *πλακόεσσα*, *πλακόεν* — *πλακοῦς*, *πλακοῦσσα*, *πλακοῦν*, — *flat*; gen. *πλακόεντος*, *πλακοέσσης*, — *πλακοῦντος*, *πλακούσσης*; but not *φωνήεις*, *φωνήεσσα*, *φωνῆεν*, *vocal*.

NOTE 3. One adjective in *ην*, — *τέρην*, *τέρεινα*, *τέρεν*, *tender* (Latin *tener*), gen. *τέρενος*, *τερείνης*, *τέρενος*, &c., — is declined after the analogy of *μέλας*. So *ἄρσην* (or *ἄρρην*), *ἄρσεν*, *male*, gen. *ἄρσενος*, which has no feminine form.

§ 68. To this class belong all active and all aorist passive participles. *Λύων*, *loosing*, *ἱστάς*, *erecting*, *τιθείς*, *placing*, *δεικνύς*, *showing* (present active participles of *λύω*, *ἵστημι*, *τίθημι*, and *δείκνυμι*), and *λελυκώς*, *having loosed* (perfect active participle of *λύω*), are thus declined: —

Singular.

N.	λύων	λύουσα	λῦον	ἱστάς	ἱστᾶσα	ἱστάν
G.	λύοντος	λυούσης	λύοντος	ἱστάντος	ἱστάσης	ἱστάντος
D.	λύοντι	λυούσῃ	λύοντι	ἱστάντι	ἱστάσῃ	ἱστάντι
A.	λύοντα	λύουσαν	λῦον	ἱστάντα	ἱστᾶσαν	ἱστάν
V.	λύων	λύουσα	λῦον	ἱστάς	ἱστᾶσα	ἱστάν

Dual.

N. V. A.	λύοντε	λυούσα	λύοντε	ἱστάντε	ἱστάσα	ἱστάντε
G. D.	λυόντοιν	λυούσαιν	λυόντοιν	ἱστάντοιν	ἱστάσαιν	ἱστάντοιν

Plural.

N. V.	λύοντες	λύουσαι	λύοντα	ἱστάντες	ἱστᾶσαι	ἱστάντα
G.	λυόντων	λυουσῶν	λυόντων	ἱστάντων	ἱστασῶν	ἱστάντων
D.	λύουσι	λυούσαις	λύουσι	ἱστᾶσι	ἱστάσαις	ἱστᾶσι
A.	λύοντας	λυούσας	λύοντα	ἱστάντας	ἱστάσας	ἱστάντα

The accent of the neuter singular appears in *βουλεύων, βουλεύουσα, βουλεῦον.* (§ 26, N. 2.)

Singular.

N.	δεικνύς	δεικνῦσα	δεικνύν	τιθείς	τιθεῖσα	τιθέν
G.	δεικνύντος	δεικνύσης	δεικνύντος	τιθέντος	τιθείσης	τιθέντος
D.	δεικνύντι	δεικνύσῃ	δεικνύντι	τιθέντι	τιθείσῃ	τιθέντι
A.	δεικνύντα	δεικνῦσαν	δεικνύν	τιθέντα	τιθεῖσαν	τιθέν
V.	δεικνύς	δεικνῦσα	δεικνύν	τιθείς	τιθεῖσα	τιθέν

Dual.

N. A. V.	δεικνύντε	δεικνύσα	δεικνύντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύντοιν	δεικνύσαιν	δεικνύντοιν	τιθέντοιν	τιθείσαιν	τιθέντοιν

Plural.

N. V.	δεικνύντες	δεικνῦσαι	δεικνύντα	τιθέντες	τιθεῖσαι	τιθέντα
G.	δεικνύντων	δεικνυσῶν	δεικνύντων	τιθέντων	τιθεισῶν	τιθέντων
D.	δεικνῦσι	δεικνύσαις	δεικνῦσι	τιθεῖσι	τιθείσαις	τιθεῖσι
A.	δεικνύντας	δεικνύσας	δεικνύντα	τιθέντας	τιθείσας	τιθέντα

Singular.

N.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυίας	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκός
V.	λελυκώς	λελυκυῖα	λελυκός

Dual.

N. A. V.	λελυκότε	λελυκυία	λελυκότε
G. D.	λελυκότοιν	λελυκυίαιν	λελυκότοιν

Plural.

N. V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυιῶν	λελυκότων
D.	λελυκόσι	λελυκυίαις	λελυκόσι
A.	λελυκότας	λελυκυίας	λελυκότα

NOTE. All participles in *ων* are declined like λύων: for *ουσα* in the feminine, for *οντ-σα*, see § 16, 6, N. 1. Participles in *ους* are declined like λύων, except in the nominative and vocative singular; as διδούς, διδοῦσα, διδόν, *giving;* gen. διδόντος, διδούσης; dat. διδόντι, διδούσῃ, &c. Aorist active participles in *ας* are declined like ἱστάς; as λύσας, λύσασα, λῦσαν, *having loosed;* gen. λύσαντος, λυσάσης; dat. λύσαντι, λυσάσῃ, &c. Aorist passive participles in *εις* are declined like τιθείς; as λυθείς, λυθεῖσα, λυθέν, *loosed;* gen. λυθέντος, λυθείσης; dat. λυθέντι, λυθείσῃ, &c. When the accent differs from that of the paradigm, it follows the general principle (§ 25, 1). See § 117, 2.

§ 69. Participles in *άων, έων,* and *όων* are contracted. *Τιμάων, τιμῶν, honoring,* and *φιλέων, φιλῶν, loving,* are declined as follows: —

Singular.

N.	(τιμάων)	τιμῶν	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμῶν
G.	(τιμάοντος)	τιμῶντος	(τιμαούσης)	τιμώσης	(τιμάοντος)	τιμῶντος
D.	(τιμάοντι)	τιμῶντι	(τιμαούσῃ)	τιμώσῃ	(τιμάοντι)	τιμῶντι
A.	(τιμάοντα)	τιμῶντα	(τιμάουσαν)	τιμῶσαν	(τιμάον)	τιμῶν
V.	(τιμάων)	τιμῶν	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμῶν

Dual.

N.	(τιμάοντε)	τιμῶντε	(τιμαούσα)	τιμώσα	(τιμάοντε)	τιμῶντε
G.	(τιμαόντοιν)	τιμώντοιν	(τιμαούσαιν)	τιμώσαιν	(τιμαόντοιν)	τιμώντοιν

Plural.

N.	(τιμάοντες)	τιμῶντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμῶντα
G.	(τιμαόντων)	τιμώντων	(τιμαουσῶν)	τιμωσῶν	(τιμαόντων)	τιμώντων
D.	(τιμάουσι)	τιμῶσι	(τιμαούσαις)	τιμώσαις	(τιμάουσι)	τιμῶσι
A.	(τιμάοντας)	τιμῶντας	(τιμαούσας)	τιμώσας	(τιμάοντα)	τιμῶντα
V.	(τιμάοντες)	τιμῶντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμῶντα

Singular.

N.	(φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν
G.	(φιλέοντος)	φιλοῦντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλοῦντος
D.	(φιλέοντι)	φιλοῦντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλοῦντι
A.	(φιλέοντα)	φιλοῦντα	(φιλέουσαν)	φιλοῦσαν	(φιλέον)	φιλοῦν
V.	(φιλέων)	φιλῶν	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλοῦν

Dual.

N.	(φιλέοντε)	φιλοῦντε	(φιλεούσα)	φιλούσα	(φιλέοντε)	φιλοῦντε
G.	(φιλεόντοιν)	φιλούντοιν	(φιλεούσαιν)	φιλούσαιν	(φιλεόντοιν)	φιλούντοιν

Plural.

N.	(φιλέοντες)	φιλοῦντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα
G.	(φιλεόντων)	φιλούντων	(φιλεουσῶν)	φιλουσῶν	(φιλεόντων)	φιλούντων
D.	(φιλέουσι)	φιλοῦσι	(φιλεούσαις)	φιλούσαις	(φιλέουσι)	φιλοῦσι
A.	(φιλέοντας)	φιλοῦντας	(φιλεούσας)	φιλούσας	(φιλέοντα)	φιλοῦντα
V.	(φιλέοντες)	φιλοῦντες	(φιλέουσαι)	φιλοῦσαι	(φιλέοντα)	φιλοῦντα

The present participles of verbs in όω (contracted ῶ) are declined like φιλῶν, the contracted form of φιλέων. Thus δηλῶν, δηλοῦσα, δηλοῦν, *manifesting*: gen. δηλοῦντος, δηλούσης; dat. δηλοῦντι, δηλούσῃ, &c. The uncontracted form of verbs in όω is not used. § 98, Rem.

NOTE. A few second perfect participles in ώς of the μι- form (§ 124) have ῶσα in the feminine, and retain ω in the oblique cases. They are contracted in Attic; as (ἑσταώς, ἑσταῶσα, ἑσταός), contr. ἑστώς, ἑστῶσα, ἑστός (irregular for ἑστώς), *standing*: gen. ἑστῶτος, ἑστώσης, ἑστῶτος, &c. But τεθνεώς, τεθνεῶσα, τεθνεός, *dead*, from θνήσκω, always remains uncontracted. See § 110, iv. (*d*), N. 3.

IRREGULAR ADJECTIVES.

§ 70. The irregular adjectives, μέγας, *great*, πολύς, *much*, and πρᾶος, *mild*, are thus declined: —

Singular.

N.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
V.	μεγάλε	μεγάλη	μέγα			

Dual.

N. A. V.	μεγάλω	μεγάλα	μεγάλω
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

Plural.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
G.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
D.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
A.	μεγάλους	μεγάλας	μεγάλα	πολλούς	πολλάς	πολλά

Singular.

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραείας	πράου
D.	πράῳ	πραείᾳ	πράῳ
A.	πρᾶον	πραεῖαν	πρᾶον

Dual.

N. V.	πράω	πραεία	πράω
G. D.	πράοιν	πραείαιν	πράοιν

Plural.

N. A.	πρᾶοι, πραεῖς	πραεῖαι	πραέα
G.	πραέων	πραειῶν	πραέων
D.	πράοις, πραέσι	πραείαις	πράοις, πραέσι
A.	πράους	πραείας	πραέα

NOTE 1. Most of the forms of *μέγας* and *πολύς* are derived from stems in ο, *μεγαλο-* and *πολλο-*. Πολλός, *ή*, *όν*, is found in Homer and Herodotus, declined regularly throughout. In Homer, *πολύς* has forms *πολέος*, *πολέες*, *πολέων*, &c., which must not be confounded with Epic forms of *πόλις* (§ 53, 1, N. 3).

NOTE 2. Πρᾶος has two stems, one *πρᾱο-* (written also *πρᾳο-*) from which the masculine and neuter are generally formed; and one *πραϊ* (never *πραϊ-*) from which the feminine and some other forms come (§ 67, 2). There is an Epic form *πρηύς* (Lyric *πρᾱΰς*) coming from the latter stem. The forms belonging to the two stems differ in accent.

COMPARISON OF ADJECTIVES.

I. Comparison by -τερος, -τατος.

§ 71. Most adjectives add τερος to the *stem* to form the comparative, and τατος to form the superlative. Stems in ο with a short penult change ο to ω before τερος and τατος. *E.g.*

Κοῦφος (κουφο-), *light*, κουφότερος, *lighter*, κουφότατος, *lightest.*
Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest.*
Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.
Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.
Ὀξύς (ὀξυ-), *sharp*, ὀξύτερος, ὀξύτατος.
Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.
Ἀληθής (ἀληθεσ-), *true*, ἀληθέστερος, ἀληθέστατος. (§ 52, 1).

NOTE 1. Stems in ο do not lengthen ο to ω if the penultimate vowel is followed by a mute and a liquid (§ 19, 3). See πικρός above.

NOTE 2. Μέσος, *middle*, and a few others, drop ος and add αίτερος and αίτατος; as μέσος, μεσαίτερος, μεσαίτατος.

NOTE 3. Adjectives in οος drop ος and add έστερος and έστατος, which are contracted with ο to ούστερος and ούστατος; as (εὔνοος) εὔνους, *well-disposed*, εὐνούστερος, εὐνούστατος.

NOTE 4. Adjectives in ων add έστερος and έστατος to the stem; as σώφρων (σωφρον-), *prudent*, σωφρονέστερος, σωφρονέστατος.

NOTE 5. Adjectives in εις change final εντ- of the stem to εσ-, and add τερος and τατος; as χαρίεις (χαριεντ-), *graceful*, χαριέστερος, χαριέστατος.

II. Comparison by -ιων, -ιστος.

§ 72. 1. Some adjectives in υς and ρος are compared by changing *these endings* to ιων and ιστος. *E.g.*

Ἡδύς, *sweet*, ἡδίων, ἥδιστος.
Ταχύς, *swift*, ταχίων (commonly θάσσων, § 17, 2, N.), τάχιστος.
Αἰσχρός, *base*, αἰσχίων, αἴσχιστος.
Ἐχθρός, *hostile*, ἐχθίων, ἔχθιστος.
Κυδρός (poet.), *glorious*, κυδίων, κύδιστος.

NOTE. Some adjectives have both ιων, ιστος and τερος, τατος.

2. Comparatives in ῑων, neuter ῑον, are thus declined: —

	Singular.			*Dual.*	
N.	ἡδίων		ἥδιον		
G.		ἡδίονος		N. A. V.	ἡδίονε
D.		ἡδίονι		G. D.	ἡδιόνοιν
A.	ἡδίονα	ἡδίω	ἥδιον		

Plural.

N. V.	ἡδίονες	ἡδίους	ἡδίονα	ἡδίω
G.		ἡδιόνων		
D.		ἡδίοσι		
A.	ἡδίονας	ἡδίους	ἡδίονα	ἡδίω

Note 1. The terminations *-ονα, -ονες, -ονας* may drop *ν*, and be contracted into *-ω* and *-ους* (§ 47, N. 1). The vocative singular of these comparatives seems not to occur. For the recessive accent in the neuter singular, see § 25, 1, Note.

Note 2. The irregular comparatives in *ων* (§ 73) are declined like *ἡδίων*.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison: —

1. ἀγαθός, *good,*	ἀμείνων (§ 16, 7),	
	(ἀρείων),	ἄριστος,
	βελτίων,	βέλτιστος,
	(βέλτερος),	(βέλτατος),
	κρείσσων or κρείττων (κρέσσων),	κράτιστος,
	(φέρτερος),	(φέρτατος, φέριστος),
	λῴων (λωίων, λωίτερος),	λῷστος.
2. κακός, *bad,*	κακίων (κακώτερος),	κάκιστος,
	χείρων (χερείων), (χειρότερος, χερειότερος),	χείριστος,
	ἧσσων or ἥττων (ἔσσων),	(ἥκιστος, rare); adv. ἥκιστα.
3. καλός, *beautiful,*	καλλίων,	κάλλιστος.
4. μέγας, *great,*	μείζων (μέζων, § 16, 7),	μέγιστος.

5.	**μικρός**, *small*, (Hom. **ἐλάχεια**, fem. of **ἐλαχύς**),	**μικρότερος**,	**μικρότατος**,
		ἐλάσσων or **ἐλάττων** (§ 16, 7), **μείων**	**ἐλάχιστος**, (**μεῖστος**, rare).
6.	**ὀλίγος**, *little*,	(*ὑπ-ολίζων*, *rather less*),	**ὀλίγιστος**.
7.	**πένης** (*πενητ-*), *poor*,	**πενέστερος**,	**πενέστατος**.
8.	**πολύς**, *much*,	**πλείων** or **πλέων**,	**πλεῖστος**.
9.	**ῥᾴδιος**, *easy*, (Ion. *ῥηΐδιος*),	**ῥᾴων**, (*ῥηΐτερος*),	**ῥᾷστος**, (*ῥηΐτατος*, *ῥήιστος*).
10.	**φίλος**, *dear*,	**φίλτερος**, **φιλαίτερος** (rare), (*φιλίων*, rare), **φιλώτερος** (rare).	**φίλτατος**, **φιλαίτατος** (rare).

Ionic or poetic forms are in ( ).

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon: —

αἰσχρός, *ἀλγεινός*, *ἅρπαξ*, *ἄφθονος*, *ἄχαρις*, *βαθύς*, *βλάξ*, *βραδύς*, *γεραιός*, *γλυκύς*, *ἐπιλήσμων*, *ἐπίχαρις*, *ἤσυχος*, *ἴδιος*, *ἴσος*, *λάλος*, *μάκαρ*, *μακρός*, *νέος*, *παλαιός*, *παχύς*, *πέπων*, *πίων*, *πλησίος*, *πρέσβυς*, *προῦργου*, *πρώιος*, *σπουδαῖος*, *σχολαῖος*, *ψευδής*, *ὠκύς*.

2. Some comparatives and superlatives have no positive, but their stem generally appears in an adverb or preposition. *E.g.*

Ἀνώτερος, *upper*, **ἀνώτατος**, *uppermost*, from **ἄνω**, *up*; **πρότερος**, *former*, **πρῶτος** or **πρώτιστος**, *first*, from **πρό**, *before*; **κατώτερος**, *lower*, **κατώτατος**, *lowest*, from **κάτω**, *downward*.

See in the Lexicon *ἀγχότερος*, *ἀφάρτερος*, *κερδίων*, *ὁπλότερος*, *προσώτερος*, *ῥίγιον* (neuter), *ὑπέρτερος*, *ὕστερος*, *ὑψίων*, *φαάντερος*, with their regular superlatives; also *ἔσχατος* and *κήδιστος*.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, **βασιλεύτερος**, *a greater king*, **βασιλεύτατος**, *the greatest king*; **κλέπτης**, *thief*, **κλεπτίστερος**, **κλεπτίστατος**; **κύων**, *dog*, **κύντερος**, *more impudent*, **κύντατος**, *most impudent*. So **αὐτός**, *self*, **αὐτότατος**, *his very self*, ipsissimus.

ADVERBS AND THEIR COMPARISON.

§ 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *ν* of the genitive plural masculine to *ς*. *E.g.*

Φίλως, *dearly*, from *φίλος*; *δικαίως*, *justly* (*δίκαιος*); *σοφῶς*, *wisely* (*σοφός*); *ἡδέως*, *sweetly* (*ἡδύς*, gen. plur. *ἡδέων*), *ἀληθῶς*, *truly* (*ἀληθής*, gen. plur. *ἀληθέων*, *ἀληθῶν*); *σαφῶς* (Ionic *σαφέως*), *plainly* (*σαφής*, gen. plur. *σαφέων*, *σαφῶν*); *πάντως*, *wholly* (*πᾶς*, gen. plur. *πάντων*).

NOTE Adverbs are occasionally formed thus from participles; as *διαφερόντως*, *differently*, from *διαφέρων* (*διαφερόντων*); *τεταγμένως*, *regularly*, from *τεταγμένος* (*τάσσω*, *order*).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ and *πολλά*, *much* (*πολύς*); *μέγα* or *μεγάλα*, *greatly* (*μέγας*); also *μεγάλως*, § 74, 1; *μόνον*, *only* (*μόνος*, *alone*).

NOTE. Other forms of adverbs with various terminations will be learnt by practice. See § 129.

§ 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (*σοφός*), *wisely*; *σοφώτερον*, *more wisely*: *σοφώτατα*, *most wisely*. **Ἀληθῶς** (*ἀληθής*), *truly*; *ἀληθέστερον*, *ἀληθέστατα*. **Ἡδέως** (*ἡδύς*), *sweetly*, *ἥδιον*, *ἥδιστα*. **Χαριέντως** (*χαρίεις*), *gracefully*; *χαριέστερον*, *χαριέστατα*. **Σωφρόνως** (*σώφρων*), *prudently*; *σωφρονέστερον*, *σωφρονέστατα*.

NOTE 1. Other adverbs generally form a comparative in *τερω*, and a superlative in *τατω*; as *ἄνω*, *above*, *ἀνωτέρω*, *ἀνωτάτω*.

A few comparatives derived from adjectives end in *τέρως*; as *βεβαιοτέρως*, *more firmly*, for *βεβαιότερον*, from *βεβαίως*.

NOTE 2. **Μάλα**, *much*, *very*, has comparative *μᾶλλον* (for *μαλιον*, § 16, 7), *more*, *rather*; superlative *μάλιστα*, *most*, *especially*.

NUMERALS.

§ 76. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α′	εἷς, μία, ἕν, *one*	πρῶτος, *first*	ἅπαξ, *once*
2	β′	δύο, *two*	δεύτερος, *second*	δίς, *twice*
3	γ′	τρεῖς, τρία	τρίτος	τρίς
4	δ′	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε′	πέντε	πέμπτος	πεντάκις
6	ϛ′	ἕξ	ἕκτος	ἑξάκις
7	ζ′	ἑπτά	ἕβδομος	ἑπτάκις
8	η′	ὀκτώ	ὄγδοος	ὀκτάκις
9	θ′	ἐννέα	ἔνατος	ἐνάκις
10	ι′	δέκα	δέκατος	δεκάκις
11	ια′	ἕνδεκα	ἑνδέκατος	ἑνδεκάκις
12	ιβ′	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ′	τρισκαίδεκα	τρισκαιδέκατος	
14	ιδ′	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15	ιε′	πεντεκαίδεκα	πεντεκαιδέκατος	
16	ιϛ′	ἑκκαίδεκα	ἑκκαιδέκατος	
17	ιζ′	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18	ιη′	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19	ιθ′	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20	κ′	εἴκοσι	εἰκοστός	εἰκοσάκις
21	κα′	εἷς καὶ εἴκοσι or εἴκοσιν εἷς	πρῶτος καὶ εἰκοστός	
30	λ′	τριάκοντα	τριᾱκοστός	τριᾱκοντάκις
40	μ′	τεσσαράκοντα	τεσσαρᾱκοστός	τεσσαρᾱκοντάκις
50	ν′	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ′	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70	ο′	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π′	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ′	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100	ρ′	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200	σ′	διᾱκόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300	τ′	τριᾱκόσιοι, αι, α	τριακοσιοστός	
400	υ′	τετρᾱκόσιοι, αι, α	τετρακοσιοστός	

	Sign.	Cardinal.	Ordinal.	Adverb.
500	φ′	πεντᾰκόσιοι, αι, α	πεντακοσιοστός	
600	χ′	ἑξᾰκόσιοι, αι, α	ἑξακοσιοστός	
700	ψ′	ἑπτᾰκόσιοι, αι, α	ἑπτακοσιοστός	
800	ω′	ὀκτᾰκόσιοι, αι, α	ὀκτακοσιοστός	
900	ϡ	ἐνᾰκόσιοι, αι, α	ἐνακοσιοστός	
1000	,α	χ�(„ι)λιοι, αι, α	χιλιοστός	χιλιάκις
2000	,β	δισχῖλιοι, αι, α	δισχιλιοστός	
3000	,γ	τρισχῖλιοι, αι, α	τρισχιλιοστός	
10000	,ι	μύριοι, αι, α	μυριοστός	μυριάκις

Above 10,000, *δύο μυριάδες*, 20,000, *τρεῖς μυριάδες*, 30,000, &c. were used.

NOTE. The dialects have the following peculiar forms: —

1 — 4. See § 77, Note 1. Epic *τρίτατος*, *τέτρατος*.

12. Doric and Ionic *δυώδεκα*; Poetic *δυοκαίδεκα*.

20. Epic *ἐείκοσι*; Doric *εἴκατι*.

30, 80, 200, 300. Ionic *τριήκοντα*, *ὀγδώκοντα*, *διηκόσιοι*, *τριηκόσιοι*.

40. Herod. *τεσσερήκοντα*.

§ 77. 1. The cardinal numbers *εἷς*, *one*, *δύο*, *two*, *τρεῖς*, *three*, and *τέσσαρες* (or *τέτταρες*), *four*, are thus declined: —

N.	εἷς	μῐᾰ	ἕν		
G.	ἑνός	μιᾶς	ἑνός	N. A.	δύο
D.	ἑνί	μιᾷ	ἑνί	G. D.	δυοῖν
A.	ἕνα	μίαν	ἕν		

N.	τρεῖς	τρία	τέσσαρες	τέσσαρα
G.	τριῶν		τεσσάρων	
D.	τρισί		τέσσαρσι	
A.	τρεῖς	τρία	τέσσαρας	τέσσαρα

NOTE 1. Homer has fem. *ἴᾰ*, *ἰῆς*, &c., for *μία*; and *ἴῳ* for *ἑνί*. Homer has *δώω* for *δύο*, and forms *δοιώ*, *δοιοί* (declined regularly). For *δυεῖν*, *δυῶν*, *δυοῖσι*, and other forms, see the Lexicon. *Δύο* is sometimes indeclinable. Herodotus has *τέσσερες*, and the poets have *τέτρᾰσι*.

NOTE 2. The compounds *οὐδείς* and *μηδείς*, *no one*, *none*, are declined like *εἷς*. Thus, *οὐδείς, οὐδεμία, οὐδέν*; gen. *οὐδενός, οὐδεμιᾶς*; dat. *οὐδενί, οὐδεμιᾷ*; acc. *οὐδένα, οὐδεμίαν, οὐδέν*, &c. Plural forms sometimes occur; as *οὐδένες, οὐδένων, οὐδέσι, οὐδένας, μηδένες*, &c. When *οὐδέ* or *μηδέ* is separated from *εἷς* (as by a preposition or by *ἄν*), the negative is more emphatic; as *ἐξ οὐδενός, from no one; οὐδ' ἐξ ἑνός, from not even one.*

NOTE 3. *Both* is expressed by *ἄμφω, ambo, ἀμφοῖν*; and by *ἀμφότερος*, generally plural, *ἀμφότεροι, αι, α.*

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *ι*οι and all the ordinals are declined regularly, like other adjectives in *ος*.

NOTE 1. When *τρεῖς καὶ δέκα* and *τέσσαρες καὶ δέκα* are used for 13 and 14, the first part is declined. In ordinals we may say *τρίτος καὶ δέκατος*, &c.

NOTE 2. (*a*) In compound expressions like 21, 22, &c., 31, 32, &c., 121, 122, &c., the numbers can be connected by *καί* in either order; but if *καί* is omitted, the larger precedes. Thus, *εἷς καὶ εἴκοσι, one and twenty*, or *εἴκοσι καὶ εἷς, twenty and one*; but (without *καί*) only *εἴκοσιν εἷς, twenty-one.*

(*b*) The numbers 18 and 19, 28 and 29, 38 and 39, &c. are often expressed by *ἑνὸς* (or *δυοῖν*) *δέοντες εἴκοσι* (*τριάκοντα, τεσσαράκοντα*, &c.); as *ἔτη ἑνὸς δέοντα τριάκοντα*, 29 *years.*

NOTE 3. With collective nouns in the singular, especially *ἡ ἵππος*, *cavalry*, the numerals in *ι*οι sometimes appear in the singular; as *τὴν διακοσίαν ἵππον, the* (*troop of*) 200 *cavalry* (200 *horse*); *ἀσπὶς μυρία καὶ τετρακοσία* (Xen. *An.* i. 7, 10), 10,400 *shields* (i.e. *men with shields*).

Μύριοι means *ten thousand*; *μυρίοι, innumerable.* Μυρ*ι*ος sometimes has the latter sense; as *μυρίος χρόνος, countless time*; *μυρία πενία, incalculable poverty.* For *μυρία* as numeral, see above.

NOTE 4. The Greeks often expressed numbers by letters; the two obsolete letters, *Vau* and *Koppa*, and the character *San*, denoting 6, 90, and 900. (See § 1, N. 2.) The last letter in a numerical expression has an accent above. Thousands begin anew with ,*α*, with a stroke below. Thus, ,*αωξη'*, 1868; ,*βχκε'*, 2625; ,*δκε'*, 4025; ,*βγ'*, 2003; *φμ'*, 540; *ρδ'*, 104. (See § 76, second column.)

NOTE 5. The letters of the ordinary Greek alphabet are often used to number the books of the *Iliad* and *Odyssey*, each poem having twenty-four books.

THE ARTICLE.

§ 78. The definite article ὁ (stem το-), *the*, is thus declined: —

	Singular.			*Dual.*			*Plural.*			
N.	ὁ	ἡ	τό				N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	N. A.	τώ	(τά) τώ	G.		τῶν	
D.	τῷ	τῇ	τῷ	G. D.	τοῖν	(ταῖν) τοῖν	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό				A.	τούς	τάς	τά

NOTE 1. The Greek has no indefinite article; but often the indefinite τὶς (§ 84) may be translated by *a* or *an*; as ἄνθρωπός τις, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual forms τά and ταῖν (especially τά) are rare, and τώ and τοῖν are generally used for all genders. (§ 138, N. 5). The regular nominatives τοί and ταί are Epic and Doric; and the article has the usual dialectic forms of the first and second declensions, as τοῖο, τοῖιν, τάων, τοῖσι, τῇσι, τῆς.

PRONOUNS.

Personal and Intensive Pronouns.

§ 79. 1. The *personal* pronouns are ἐγώ, *I*, σύ, *thou*, and οὗ (genitive), *of him*, *of her*, *of it*. Αὐτός, *himself*, is used as a personal pronoun for *him*, *her*, *it*, &c. in the oblique cases, but never in the nominative. They are thus declined: —

			Singular.			
N.	ἐγώ	σύ	—	αὐτός	αὐτή	αὐτό
G.	ἐμοῦ, μοῦ	σοῦ	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	ἐμοί, μοί	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
A.	ἐμέ, μέ	σέ	ἕ	αὐτόν	αὐτήν	αὐτό

			Dual.			
N. A.	νώ	σφώ	(σφωέ)	αὐτώ	αὐτά	αὐτώ
G. D.	νῷν	σφῷν	(σφωϊν)	αὐτοῖν	αὐταῖν	αὐτοῖν

Plural.

N.	ἡμεῖς	ὑμεῖς	σφεῖς (*σφέα*)	αὐτοί	αὐταί	αὐτά
G.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
D.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	ἡμᾶς	ὑμᾶς	σφᾶς (*σφέα*)	αὐτούς	αὐτάς	αὐτά

NOTE 1. Αὐτός in the nominative of all numbers, and as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in *ὁ αὐτός, the same* (§ 79, 2). In the oblique cases it is the ordinary personal pronoun of the third person (§ 145, 2).

For the uses of *οὗ, οἷ*, &c. see § 144, 2. In Attic prose, *σφωέ, σφωίν, σφέα*, never occur; *οὗ* and *ἕ* (chiefly Epic) very rarely; *οἷ, σφεῖς, σφῶν, σφίσι, σφᾶς*, being the only common forms. The orators seldom use this pronoun at all, and the tragedians use chiefly *σφίν* (not *σφί*) and *σφέ* (Notes 2 and 3).

NOTE 2. The following is the Ionic declension of *ἐγώ, σύ*, and *οὗ*. The forms in ( ) are not used by Herodotus.

Sing.	N.	*ἐγώ (ἐγών)*	*σύ (τύνη)*	
	G.	*ἐμεῦ, μεῦ*, from *ἐμέο* (*ἐμεῖο, ἐμέθεν*)	*σέο, σεῦ* (*σεῖο, σέθεν*)	(*ἕο*) *εὗ* (*εἷο, ἕθεν*)
	D.	*ἐμοί, μοί*	*σοί, τοί* (*τεῖν*)	*οἷ* (*ἑοῖ*)
	A.	*ἐμέ, μέ*	*σέ*	*ἕ* (*ἑέ*)
Dual.	N. A.	(*νῶϊ, νώ*)	(*σφῶϊ, σφώ*)	(*σφωέ*)
	G. D.	(*νῶϊν*)	(*σφῶϊν, σφῶν*)	(*σφωΐν*)
Plur.	N.	*ἡμεῖς* (*ἄμμες*)	*ὑμεῖς* (*ὔμμες*)	
	G.	*ἡμέων* (*ἡμείων*)	*ὑμέων* (*ὑμείων*)	*σφέων* (*σφείων*)
	D.	*ἡμῖν* (*ἄμμι*)	*ὑμῖν* (*ὔμμι*)	*σφίσι, σφί(ν)*
	A.	*ἡμέας* (*ἄμμε*)	*ὑμέας* (*ὔμμε*)	*σφέας* (*σφεῖας*), *σφέ*

Herodotus has also *σφεῖς* and *σφέα* in the plural of the third person, which are not found in Homer.

NOTE 3. Σφέ is used as both singular and plural, *him, her, it, them*, by the tragedians.

NOTE 4. The tragedians use the Doric accusative *νίν* as a personal pronoun in all genders, and in both singular and plural. The Ionic form *μίν* is used in all genders, but only in the singular.

NOTE 5. The poets sometimes shorten the final syllable of *ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*, and *σφᾶς*, changing the circumflex to the acute, as *ἡμίν, ἡμάς*, &c.; and sometimes accenting *ἧμιν, ἧμας*, &c.

NOTE 6. Herodotus has *αὐτέων* in the feminine (not in the masculine or the neuter) for *αὐτῶν* (§ 39). See § 83, N. 3. The Ionic contracts *ὁ αὐτός* into *ὠυτός* or *ὠϋτός*, and *τὸ αὐτό* into *τωὐτό* (§ 3).

NOTE 7. The Doric has *ἐμίν* (for Attic *ἐμοί*); *ἀμές, ἀμέων, ἀμίν, ἀμέ* (for *ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς*); *τύ* (for *σύ*); *τέο, τεῦ, τεῖς, τεοῦ* (for *σοῦ*); *τίν* (for *σοί*); *ὑμές* and *ὑμέ* (for *ὑμεῖς* and *ὑμᾶς*); *ἴν* for *οἱ*; besides many of the Ionic and poetic forms already mentioned.

2. *Αὐτός* preceded by the article means *the same*; as *ὁ αὐτὸς ἀνήρ, the same man*; *τὸν αὐτὸν πόλεμον, the same war*. (See § 142, 4, N. 6.)

NOTE. *Αὐτός* is often contracted with the article; as *ταὐτοῦ* for *τοῦ αὐτοῦ*; *ταὐτῷ* for *τῷ αὐτῷ*; *ταὐτῇ* for *τῇ αὐτῇ* (not to be confounded with *ταύτη* from *οὗτος*). In the contracted form the neuter singular has *ταὐτό* or *ταὐτόν*.

Reflexive Pronouns.

§ 80. The *reflexive* pronouns are *ἐμαυτοῦ, ἐμαυτῆς, of myself*; *σεαυτοῦ, σεαυτῆς, of thyself*; and *ἑαυτοῦ, ἑαυτῆς, of himself, herself, itself*. They are thus declined: —

	Singular.		Plural.	
	Masc.	*Fem.*	*Masc.*	*Fem.*
G.	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	
D.	ἐμαυτῷ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
A.	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

	Masc.	*Fem.*	*Masc.*	*Fem.*
G.	σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς	ὑμῶν αὐτῶν	
D.	σεαυτῷ or σαυτῷ	σεαυτῇ or σαυτῇ	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
A.	σεαυτόν or σαυτόν	σεαυτήν or σαυτήν	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
G.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
D.	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
A.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά
			contracted into			
G.	αὑτοῦ	αὑτῆς	αὑτοῦ	αὑτῶν	αὑτῶν	αὑτῶν
D.	αὑτῷ	αὑτῇ	αὑτῷ	αὑτοῖς	αὑταῖς	αὑτοῖς
A.	αὑτόν	αὑτήν	αὑτό	αὑτούς	αὑτάς	αὑτά

The contracted forms *αὑτοῦ*, &c. must not be confounded with *αὐτοῦ*, &c. from *αὐτός*. For *σφῶν αὐτῶν*, &c. see Note.

NOTE. The reflexives are compounded of the personal pronouns and *αὐτός*, which appear separately in the plural of the first and second persons. In Homer they are separated in all persons and numbers; as *σοὶ αὐτῷ*, *οἱ αὐτῷ*, *ἓ αὐτήν*. Even in Attic prose *σφῶν αὐτῶν*, *σφίσιν αὐτοῖς* (*αὐταῖς*), *σφᾶς αὐτούς* (*αὐτάς*), often occur. Herodotus has *ἐμεωυτοῦ*, *σεωυτοῦ*, *ἑωυτοῦ*.

Reciprocal Pronoun.

§ **81.** The reciprocal pronoun is *ἀλλήλων*, *of one another*, used only in the dual and plural. It is thus declined: —

	Dual.			*Plural.*		
G.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
A.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἄλληλα

Possessive Pronouns.

§ **82.** The *possessive* pronouns are *ἐμός*, *my*, *σός*, *thy*, *ἡμέτερος*, *our*, *ὑμέτερος*, *your*, *σφέτερος*, *their*, and the poetic *ὅς*, *his*. They are declined like adjectives in *ος*.

NOTE 1. Homer has dual possessives *νωΐτερος*, *of us two*, *σφωΐτερος*, *of you two*; also *τεός* (Doric) for *σός*, *ἑός* for *ὅς*, *ἀμός* and *ἀμός* (*ᾱ*) for *ἡμέτερος* (in Attic poetry for *ἐμός*), *ὑμός* (*ῡ*) for *ὑμέτερος*, *σφός* for *σφέτερος*.

NOTE 2. *Ὅς* not being used in Attic prose, *his* is there expressed by the genitive of *αὐτός*, as *ὁ πατὴρ αὐτοῦ*, *his father*.

Demonstrative Pronouns.

§ **83.** The *demonstrative* pronouns are *οὗτος* and *ὅδε*, *this*, and *ἐκεῖνος*, *that*. They are thus declined: —

Singular.

N.	οὗτος	αὕτη	τοῦτο	ὅδε	ἥδε	τόδε
G.	τούτου	ταύτης	τούτου	τοῦδε	τῆσδε	τοῦδε
D.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τῷδε
A.	τοῦτον	ταύτην	τοῦτο	τόνδε	τήνδε	τόδε

Dual.

N. A.	τούτω	ταύτα	τούτω	τάδε	τάδε	τάδε
G. D.	τούτοιν	ταύταιν	τούτοιν	τοῖνδε	ταῖνδε	τοῖνδε

Plural.

N.	οὗτοι	αὗται	ταῦτα	οἵδε	αἵδε	τάδε
G.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
D.	τούτοις	ταύταις	τούτοις	τοῖσδε	ταῖσδε	τοῖσδε
A.	τούτους	ταύτας	ταῦτα	τούσδε	τάσδε	τάδε

Singular.

N.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
G.	ἐκείνου	ἐκείνης	ἐκείνου
D.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
A.	ἐκεῖνον	ἐκείνην	ἐκεῖνο

Plural.

N.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G.	ἐκείνων	ἐκείνων	ἐκείνων
D.	ἐκείνοις	ἐκείναις	ἐκείνοις
A.	ἐκείνους	ἐκείνας	ἐκεῖνα

Dual.

N. A.	ἐκείνω	ἐκείνα	ἐκείνω
G. D.	ἐκείνοιν	ἐκείναιν	ἐκείνοιν

NOTE 1. Ἐκεῖνος is regular except in the neuter ἐκεῖνο. Ὅδε is merely the article ὁ with the inseparable particle -δε added. For its accent, see § 28, N. 3.

Other demonstratives will be found among the pronominal adjectives (§ 87, 1).

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *ι*, before which a short vowel is dropped. Thus *οὑτοσί, αὑτηί, τουτί*; *ὁδί, ἠδί, τοδί*; *τουτονί, ταυτί, τουτωνί*; *τοσουτοσί, ὡδί, οὑτωσί*.

NOTE 3. Herodotus has *τουτέων* in the *feminine* (not in the masculine or the neuter) for *τούτων*. (For *αὐτέων*, see § 79, 1, N. 6.) Homer has *τοῖσδεσσι* or *τοῖσδεσι* for *τοῖσδε*. Κεῖνος is Ionic and poetic for *ἐκεῖνος*.

Interrogative and Indefinite Pronouns.

§ 84. 1. The *interrogative* pronoun τίς, τί, *who? which? what?* always takes the acute on the first syllable.

The *indefinite* pronoun τὶς, τὶ, *any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

2. These pronouns are thus declined: —

	Interrogative.		Indefinite.	
		Singular.		
N.	τίς	τί	τὶς	τὶ
G.	τίνος, τοῦ		τινός, του	
D.	τίνι, τῷ		τινί, τῳ	
A.	τίνα	τί	τινά	τὶ
		Dual.		
N. A.	τίνε		τινέ	
G. D.	τίνοιν		τινοῖν	
		Plural.		
N.	τίνες	τίνα	τινές	τινά
G.	τίνων		τινῶν	
D.	τίσι		τισί	
A.	τίνας	τίνα	τινάς	τινά

For the indefinite plural τινά there is a form ἅττα (Ionic ἄσσα).

Note 1. Οὔτις and μήτις, poetic for οὐδείς and μηδείς, *no one*, are declined like τὶς.

Note 2. The acute accent of τίς is never changed to the grave (§ 23, 1, Note). The forms τὶς and τὶ of the indefinite pronoun seldom occur with the grave accent, as they are enclitic (§ 27). The Ionic has τέο and τεῦ for τοῦ, τέῳ for τῷ, τέων for τίνων, and τέοισι for τίσι; also the same forms as enclitics for του, τῳ, &c.

3. Ἄλλος, *other*, is declined like αὐτός (§ 79, 1), having ἄλλο in the neuter singular.

§ 85. The indefinite δεῖνα, *such a one*, is sometimes indeclinable, and is sometimes declined as follows: —

	Singular. (All Genders.)	*Plural.* (Masc.)
N.	δεῖνα	δεῖνες
G.	δεῖνος	δεῖνων
D.	δεῖνι	——
A.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The *relative* pronouns are ὅς, ἥ, ὅ, *who*, and ὅστις, ἥτις, ὅ τι, *whoever*. They are thus declined: —

	Singular.			*Dual.*			*Plural.*			
N.	ὅς	ἥ	ὅ				N.	οἵ	αἵ	ἅ
G.	οὗ	ἧς	οὗ	N. A.	ᾧ	ᾷ	G.	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ	G. D.	οἷν	αἷν	D.	οἷς	αἷς	οἷς
A.	ὅν	ἥν	ὅ				A.	οὕς	ἅς	ἅ

	Singular.		
N.	ὅστις	ἥτις	ὅ τι
G.	οὑτινος, ὅτου	ἡστινος	οὑτινος, ὅτου
D.	ὁτινι, ὅτῳ	ἡτινι	ὁτινι, ὅτῳ
A.	ὅντινα	ἥντινα	ὅ τι
	Dual.		
N. A.	ἅτινε	ἄτινε	ἅτινε
G. D.	οἱντινοιν	αἱντινοιν	οἱντινοιν
	Plural.		
N.	οἵτινες	αἵτινες	ἅτινα
G.	ὅντινων, ὅτων	ὧντινων	ὧντινων, ὅτων
D.	οἱστισι, ὅτοισι	αἱστισι	οἱστισι, ὅτοισι
A.	οὕστινας	ἅστινας	ἅτινα

Note 1. Ὅστις is compounded of the relative ὅς and the indefinite τὶς, and is called the *indefinite* relative. Each part is declined separately. For the accent see § 28, N. 3. It has a plural form ἅττα (Ionic ἄσσα), from ἃ ἅττα (§ 84, 2), for ἅτινα. Ὅ τι is thus written (sometimes ὅ, τι) to distinguish it from ὅτι, *that*.

NOTE 2. Homer has ὄου, ἕης, for οὗ, ἧς. The following are the peculiar Homeric forms of ὅστις: —

	Singular.		*Plural.*
N.	ὅτις	ὅ τι	
G.	ὅτευ, ὅττεο, ὅττευ		ὅτεων
D.	ὅτεῳ		ὁτέοισι
A.	ὅτινα	ὅ τι	ὅτινας

Herodotus has ὅτευ, ὅτεῳ, ὅτεων, ὁτέοισι, and ἄσσα (Note 1).

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important: —

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόσος; *how much?* quantus?	ποσός, *of a certain quantity.*	(τόσος), τοσόσδε, τοσοῦτος, *so much,* tantus.	ὅσος, ὁπόσος, *as much, as many,* quantus.
ποῖος; *of what kind?* qualis?	ποιός, *of a certain kind.*	(τοῖος), τοιόσδε, τοιοῦτος, *such,* talis.	οἷος, ὁποῖος, *of which kind,* [such] *as,* qualis.
πηλίκος; *how old? how large?*		(τηλίκος), τηλικόσδε, τηλικοῦτος, *so old* or *so large.*	ἡλίκος, ὁπηλίκος, *of which age or size,* [as old] *as,* [as large] *as.*
πότερος; *which of the two.*	πότερος (or ποτερός), *one of two* (rare).	ἕτερος, *the one* or *the other* (*of two*).	ὁπότερος, *whichever of the two.*

The pronouns τίς, τις, &c. form a corresponding series: —

τίς; *who?*	τις, *any one.*	ὅδε, οὗτος, *this, this one.*	ὅς, ὅστις, *who, which.*

NOTE. Τόσος and ποῖος seldom occur in Attic prose, τηλίκος never. Τοσόσδε, τοιόσδε, and τηλικόσδε are declined like τόσος and ποῖος; as τοσόσδε, τοσήδε, τοσόνδε, &c., — τοιόσδε, τοιάδε (ᾱ), τοιόνδε. (See § 28, Note 3.) Τοσοῦτος, τοιοῦτος, and τηλικοῦτος are declined like οὗτος (omit-

ting the first τ in τούτου, τοῦτο, &c.), except that the neuter singular has ο or ον; as τοιοῦτος, τοιαύτη, τοιοῦτο or τοιοῦτον; gen. τοιούτου, τοιαύτης, &c.

2. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following: —

Interrogative.	Indefinite.	Demonstrative.	Relative.
πού; *where?*	πού, *somewhere.*	(ἔνθα), ἐνταῦθα, ἐκεῖ, *there.*	οὗ, ὅπου, *where.*
πῇ; *which way? how?*	πῇ, *some way, somehow.*	(τῇ), τῇδε, ταύτῃ, *this way, thus,*	ᾗ, ὅπῃ, *which way, as.*
ποῖ; *whither?*	ποί, *to some place.*	ἐκεῖσε, *thither,*	οἷ, ὅποι, *whither.*
πόθεν; *whence?*	ποθέν, *from some place.*	(τόθεν), (ἔνθεν), ἐκεῖθεν, *thence.*	ὅθεν, ὁπόθεν, *whence.*
πῶς; *how?*	πώς, *in some way, somehow.*	(τώς), (ὥς), ὧδε, οὕτως, *thus.*	ὡς, ὅπως, *in which way, as.*
πότε; *when?*	ποτέ, *at some time.*	τότε, *then.*	ὅτε, ὁπότε, *when.*
πηνίκα; *at what time?*		(τηνίκα), τηνικάδε, τηνικαῦτα, *at that time.*	ἡνίκα, ὁπηνίκα, *at which time, when.*

NOTE. There are no demonstratives corresponding to ποῦ and ποῖ, and equivalents of different form are given above. Forms which seldom or never occur in Attic prose are in ( ). Ἔνθα and ἔνθεν are relatives in prose, *where, whence;* as demonstratives they appear chiefly in a few expressions like ἔνθα καὶ ἔνθα, *here and there,* ἔνθεν καὶ ἔνθεν, *on both sides.*

The indefinite adverbs are all enclitic (§ 27, 2.)

VERBS.

§ 88. 1. The Greek verb has three *voices*, the active, middle, and passive.

NOTE. The middle voice generally signifies that the subject performs an action *upon himself* or *for his own benefit* (§ 199), but sometimes it is not distinguished from the active voice in meaning. The passive differs from the middle in form in only two tenses, the future and the aorist.

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

NOTE. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

§ 89. There are five *moods*, the indicative, subjunctive, optative, imperative, and infinitive. To these are added, in the conjugation of the verb, participles of all the principal tenses.

NOTE. The first four moods, as opposed to the *infinitive*, are called *finite* moods. The last four, as opposed to the *indicative*, are called *dependent* moods.

§ 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.

2. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE 1. Many verbs have tenses known as the *second* aorist (in all voices), the *second* perfect and pluperfect (active), and the *second* future (passive). These tenses are generally of more primitive formation than the *first* (or ordinary) aorist, perfect, &c. Very few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (§ 92, 5).

NOTE 2. The *aorist* corresponds to the *indefinite* or *historical* perfect in Latin, and the Greek perfect corresponds generally to the English perfect or to the *definite* perfect in Latin.

NOTE 3. No Greek verb is in use in all these tenses, and the paradigm of the regular verb (§ 96), therefore, includes parts of three different verbs.

§ 91. There are three *numbers*, as in nouns, the singular, the dual, and the plural.

In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, the second, and the third; in each tense of the imperative there are two, the second and the third.

NOTE. The first person dual is the same as the first person plural, except in a very few poetic forms (§ 113, N. 3). This person is therefore omitted in the paradigms.

Tense Stems.

§ 92. 1. In a verb which has but one stem, like λύω, the *stem* is the fundamental part which appears in all forms of the verb (§ 32, 2). In λύω this fixed part is λυ-, which is seen equally (though with change in the quantity of υ) in λῠ́-ω, ἔ-λῡ-ον, λῡ́-σω, ἔ-λῡ-σα, λέ-λῡ-κα, ἐλε-λῡ́-κειν, λέ-λῡ-μαι, ἐλε-λῠ́-μην, ἐ-λῠ́-θην, λῠ-θήσομαι. So in λέγ-ω, πλέκ-ω.

2. The stem which is the basis of the present and imperfect, however, is often not the same as the stem which appears in some or all of the other tenses. Thus in λείπω (§ 95), we find the stem λειπ- in most of the tenses; but in the second aorists ἔ-λιπ-ον and ἐ-λιπ-όμην we find the stem λῐ̰π-. In φαίνω (§ 95) we have φαιν- only in the present and imperfect, and a stem φᾰ̰ν- (sometimes in the form φην-) as the basis of the other tenses. Again, in μανθάνω, *learn*, we have the stem μᾰ̰θ- in ἔμαθον; and in λαμβάνω, *take*, we have λᾰ̰β- in ἔλαβον. (See the Catalogue of Verbs.) As these stems λῐ̰π-, φᾰ̰ν-, μᾰ̰θ-, λᾰ̰β-, are simpler and more primitive than λειπ-, φαιν-, μανθαν-, λαμβαν-, they are called the *simple stems* of these verbs.

NOTE. The simple stem, or (in verbs like λύ-ω, λέγ-ω) the single stem, is often identical with the *root* (§ 32, 2, Note); as λῐ̰π-, λᾰ̰β-, λυ-, λεγ-, πλεκ-. In other verbs the stem is formed by adding a suffix to the root; as in τιμά-ω the single stem τιμα- (the same as that of the noun τιμή, § 37, 1) is formed from the root τι- by adding μα; so in φαίνω the simple stem φαν- is itself derived from the root φα-. The term *simple stem* or *stem* (if there is but one) denotes the

simplest form which appears in the conjugation of a verb, whether it is the same as the root or not.

3. The stems of verbs are called *vowel* stems or *consonant* stems, and the latter are called *mute* stems (including *labial*, *palatal*, and *lingual* stems) or *liquid* stems, according to their final letter. Thus we name the stems of φιλέω (φιλε-), λείπω (λειπ-, λἴπ-), τρῑ́βω (τρῑβ-), γράφω (γραφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φῠ́γ-), πείθω (πειθ-, πῐ́θ-), φαίνω (φαιν-, φᾰ́ν-), στέλλω (στελλ-, στελ-).

NOTE. A verb which has a vowel stem in all its tenses is called a *pure* verb; and one which has a mute stem or a liquid stem in all its tenses is called a *mute* or a *liquid* verb.

4. It will be seen by the synopsis (§ 95), that even the single stem λυ- appears in several modified forms in different tenses of λύω; as λυ-, λυσ-, λελυκ-, and λυθε- (or λυθη-) enlarged to λυθησ-. In φαίνω the simple stem φᾰ́ν- appears also as φην-, πεφαν-, φανθε- (or φανθη-), φανε(η)-, and φανησ-. In λείπω we find λειψ-, λελειπ-, λειφθε(η)-; and λιπ- is modified in λε-λοιπ-. The form of stem which belongs to each tense (or group of tenses) is called a *tense stem*, and the forms of the verb which are based upon it constitute a *tense system*.

The following tense stems[1] are distinguished in the Greek verb: —

I. The PRESENT stem, of the present and imperfect of all voices; as λῡ- in λύ-ω, ἔ-λυ-ον, λύ-ομαι, ἐ-λυ-όμην; φαιν- in φαίν-ω, ἔφαιν-ον, &c.; λειπ- in λείπ-ω, ἔλειπ-ον, λείπ-ομαι, &c.

II. The FUTURE stem, of the future active and middle; as λῡσ-, in λύσ-ω, λύσ-ομαι; λειψ- in λείψ-ω, λείψ-ομαι; φᾰνε- in (φανέ-ω) φανῶ, (φανέ-ομαι) φανοῦμαι. The last form (in ε) belongs to liquid stems.

[1] The term *tense stem* is here used, in conformity with general usage in elementary works, to denote the fixed form which (with certain internal modifications) is the basis of a tense. Strictly, the present stem of λέγω is λεγ- + a variable vowel (ο or ε); the aorist stem of λύω is λυσ- + α or ε, &c.: see § 112, 4. This variable element is not included in the tense stems as they are here given.

III. The FIRST-AORIST stem, of the aorist active and middle; as λῦσ- in ἔ-λυσ-α, ἐ-λυσ-ά-μην; φην- in ἔ-φην-α, ἐ-φην-άμην. The last form (without σ) belongs to liquid stems.

IV. The PERFECT stem, of the perfect, pluperfect, and future perfect. Of this there are four forms: (*a*) The *Perfect-Middle* stem; as λελῡ- in λέλυ-μαι and ἐλελύ-μην, λελειπ- in λέλειμ-μαι and ἐλελείμ-μην (§ 16, 3), πεφᾰν- in πέφασ-μαι and ἐπεφάσ-μην (§ 16, 6, N. 4). (*b*) The *Perfect-Active* stem; as λελῡ-κ- in λέλυκ-α and ἐ-λελύκ-ειν, πεφαν-κ- (§ 16, 5) in πέφαγ-κα and ἐ-πεφάγ-κειν. (*c*) The *Future-Perfect* stem; as λελῡ-σ- in λελύσ-ομαι, λελειψ- in λελείψ-ομαι. (*d*) The *Second-Perfect* stem; as λελοιπ- in λέλοιπ-α and ἐ-λελοίπ-ειν, πεφην- in πέφην-α and ἐ-πεφήν-ειν.

V. The SECOND-AORIST stem, of the second aorist active and middle; as λῐπ- in ἔ-λιπ-ον and ἐ-λιπ-όμην.

VI. The FIRST PASSIVE stem, of the first aorist and the first future passive; as (*a*) λυθε- (or λυθη-) in ἐ-λύθη-ν and (λυθέ-ω) λυθῶ (subj.), λειφθε(η)- in ἐ-λείφθη-ν and (λειφθέ-ω) λειφθῶ (subj.), φανθε(η)- in ἐ-φάνθη-ν and (φανθέ-ω) φανθῶ (subj.); (*b*) λῠθησ- in λυθήσ-ομαι, λειφθησ- in λειφθήσ-ομαι.

VII. The SECOND PASSIVE stem, of the second aorist and the second future passive; as (*a*) φᾰνε(η) in ἐ-φάνη-ν and (φανέ-ω) φανῶ (subj.); (*b*) φανησ- in φανήσ-ομαι.

NOTE. The three verbs λύω, λείπω, and φαίνω, from which the preceding examples are taken, give a general idea of the most common forms which the seven tense stems assume.

5. The *principal parts* of a Greek verb (by giving which we describe the verb) are the first person singular of the present, future, first aorist, and (first or second) perfect indicative active, the perfect and (first or second) aorist indicative passive, with the second aorist (active or middle) when one occurs. *E.g.*

Λύω, λύσω, ἔλῡσα, λέλῡκα, λέλῡμαι, ἐλύθην.

Λείπω, λείψω, λέλοιπα, λέλειμμαι, ἐλείφθην, ἔλιπον.

Φαίνω, φᾰνῶ, ἔφηνα, πέφαγκα (and πέφηνα), πέφασμαι, ἐφάνθην (and ἐφᾰ́νην).

Πράσσω, *do*, πράξω, ἔπραξα, πέπρᾶχα (2 pf. πέπρᾱγα), πέπραγμαι, ἐπράχθην.

Στέλλω, *send*, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην.

We thus give every tense system which is in use, with two tenses formed from the perfect stem. Verbs with two perfects active, like πράσσω, or with two aorists passive, like φαίνω, are very rare.

6. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

Βούλομαι, *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην.

Γίγνομαι, *become*, γενήσομαι, γεγένημαι, ἐγενόμην.

(Αἰδέομαι) αἰδοῦμαι, *respect*, αἰδέσομαι, ᾔδεσμαι, ᾐδέσθην.

Σκέπτομαι, *view*, σκέψομαι, ἔσκεμμαι, ἐσκεψάμην.

Conjugation.

§ 93. 1. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

2. These various parts of the verb are formed as follows: —

(*a*). By modifications of the stem itself in forming the different tense stems (§ 92, 4). These are explained in §§ 107–111.

(*b*). In all cases, by adding certain syllables to the tense stems; as in λύ-ομεν, λύσ-ετε, λέλυ-ται, λελύκ-ατε. These syllables and their composition are explained in §§ 112–117.

(*c*). In the secondary tenses of the indicative, by also prefixing ε to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in ἔ-λυ-ον, ἔ-λυσ-ε, ἐ-φήν-ατο, ἐ-λελύκ-ειν, and in ἤκου-ον, ἤκουσ-α, imperfect and aorist of ἀκούω, *to hear*. This prefix or lengthening does not belong to the tense stem, but disappears in the dependent moods and in the participle.

A prefix, seen in λε- of λέλυκα and λέλειμμαι, in πε- of πέφασμαι, and ε of ἔσταλμαι (§ 97, 4), for which a lengthening of the initial vowel is found in ἤλλαγμαι (ἀλλαγ-) from ἀλλάσσω (§ 97, 4), belongs to the perfect *tense stem*, and remains in all the moods and in the participle.

These prefixes and lengthenings (*c*), called *augment* (*increase*), are explained in §§ 99–106.

3. There are two principal forms of conjugation of Greek verbs, that of verbs in ω and that of verbs in μι.

NOTE. Verbs in μι form a small class, compared with those in ω, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, in the other systems agreeing with verbs in ω. The conjugation of the latter is therefore given first, and under this head are stated the general principles which belong equally to both conjugations.

CONJUGATION OF VERBS IN Ω.

§ 94. The present stem of a verb in ω is found by dropping ω of the present indicative active, or ομαι of the present indicative middle; as λύω (λυ-), λείπω (λειπ-), πράσσω (πρασσ-); βούλομαι (βουλ-), γίγνομαι (γιγν-).

NOTE. The simple stem, when there is one distinct from the present stem, must be learnt by observation and by familiarity with the principles upon which the present stem is formed from the simple stem (§ 108).

§ 95. 1. The following synopses include: —

I. All the tenses of λύω, *loose*.

II. All the tenses of λείπω, *leave*; the second perfect and pluperfect active and the second aorist active and middle being in heavy-faced type.

III. All the tenses of φαίνω, *show*; the future and aorist active and middle and the second aorist and second future passive being in heavy-faced type.

The synopsis of λύω, with the forms in heavier type in the synopses of λείπω and φαίνω, will thus show the full conjugation of the verb in ω; and only these forms are inflected in § 96. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see § 97.

NOTE. The paradigms in § 96 include the perfect imperative active of λύω, λείπω, and φαίνω, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in some verbs (§ 118, 2, Note), it is given here to complete the illustration of the forms. For the perfect subjunctive and optative active, which are more common in periphrastic forms, see § 118, 2.

For the quantity of υ in λύω, see § 109, 1, N. 1.

I. λύω.

ACTIVE VOICE.

Tense-stem.		*Indicative.*	*Subjunctive.*
I. λῠ̆-	Present	λύω	λύω
	Imperfect	ἔλυον	
II. λῡσ-	Future	λύσω	
III. λῡσ-	Aorist	ἔλυσα	λύσω
IV. (*b*) λελῠ̆-κ-	Perfect	λέλυκα	λελύκω or λελυκὼς ὦ
	Pluperfect	ἐλελύκειν	

MIDDLE VOICE.

I. λῠ̆-	Present	λύομαι	λύωμαι
	Imperfect	ἐλυόμην	
II. λῡσ-	Future	λύσομαι	
III. λῡσ-	Aorist	ἐλυσάμην	λύσωμαι
IV. (*a*) λελῠ̆-	Perfect	λέλυμαι	λελυμένος ὦ
	Pluperfect	ἐλελύμην	

PASSIVE VOICE.

I. λῠ̆-	Present and Imperfect	*Same as in Middle.*
IV. (*a*) λελῠ̆-	Perfect and Pluperfect	
IV. (*c*) λελῡ-σ-	Future Perfect	λελύσομαι
VI. (*a*) λῠ̆θε(η)-	Aorist	ἐλύθην — λυθῶ (for λυθέω)
VI. (*b*) λῠ̆θη-σ-	Future	λυθήσομαι

I. λύω.

ACTIVE VOICE.

Optative.	*Imperative.*	*Infinitive.*	*Participle.*
λύοιμι	λῦε	λύειν	λύων
λύσοιμι		λύσειν	λύσων
λύσαιμι	λῦσον	λῦσαι	λύσας
λελύκοιμι or λελυκὼς εἴην	[λέλυκε, § 95, 1, N.]	λελυκέναι	λελυκώς

MIDDLE VOICE.

λυοίμην	λύου	λύεσθαι	λυόμενος
λυσοίμην		λύσεσθαι	λυσόμενος
λυσαίμην	λῦσαι	λύσασθαι	λυσάμενος
λελυμένος εἴην	λέλυσο	λελύσθαι	λελυμένος

PASSIVE VOICE.

λελυσοίμην		λελύσεσθαι	λελυσόμενος
λυθείην	λύθητι	λυθῆναι	λυθείς
λυθησοίμην		λυθήσεσθαι	λυθησόμενος

II. λείπω (λιπ-).

ACTIVE VOICE.

Tense-stem.		*Indicative.*	*Subjunctive.*
I. λειπ-	Present	λείπω	λείπω
	Imperfect	ἔλειπον	
II. λειψ- for λειπ-σ-	Future	λείψω	
III. [λειψ-]	Aorist	[ἔλειψα, &c.]	*Not in good use.*
IV. (*d*) λελοιπ- (§ 109, 3)	2 Perfect	λέλοιπα	λελοίπω or λελοιπὼς ὦ
	2 Pluperfect	ἐλελοίπειν	
V. λιπ-	2 Aorist	ἔλιπον	λίπω

MIDDLE VOICE.

I. λειπ-	Present	λείπομαι	λείπωμαι
	Imperfect	ἐλειπόμην	
II. λειψ-	Future	λείψομαι	
IV. (*a*) λελειπ-	Perfect	λέλειμμαι (§ 16, 3)	λελειμμένος ὦ
As Passive.	Pluperfect	ἐλελείμμην	
V. λιπ-	2 Aorist	ἐλιπόμην	λίπωμαι

PASSIVE VOICE.

I. λειπ-	Present and Imperfect	*Same as in Middle.*	
IV. (*a*) λελειπ-	Perfect and Pluperfect		
IV. (*c*) λελειψ- for λελειπ-σ-	Fut. Perf.	λελείψομαι	
VI. (*a*) λειφθε(η)- (§ 16, 1).	Aorist	ἐλείφθην	λειφθῶ (for λειφθέω)
VI. (*b*) λειφθη-σ-	Future	λειφθήσομαι	

II. λείπω (λιπ-).

ACTIVE VOICE.

Optative.	*Imperative.*	*Infinitive.*	*Participle.*
λείποιμι	λείπε	λείπειν	λείπων
λείψοιμι		λείψειν	λείψων
λελοίποιμι or λελοιπὼς εἴην	[λέλοιπε, § 95, N.]	λελοιπέναι	λελοιπώς
λίποιμι	λίπε	λιπεῖν	λιπών

MIDDLE VOICE.

λειποίμην	λείπου	λείπεσθαι	λειπόμενος
λειψοίμην		λείψεσθαι	λειψόμενος
λελειμμένος εἴην	λέλειψο	λελεῖφθαι (§ 16, 1 & 4)	λελειμμένος
λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος

PASSIVE VOICE.

λελειψοίμην		λελείψεσθαι	λελειψόμενος
λειφθείην	λείφθητι	λειφθῆναι	λειφθείς
λειφθησοίμην		λειφθήσεσθαι	λειφθησόμενος

III. φαίνω (φαν-).

ACTIVE VOICE.

Tense-stem.		*Indicative.*	*Subjunctive.*
I. φαν-	Present	φαίνω	φαίνω
	Imperfect	ἔφαινον	
II. φάνε-	Future	(φᾰνέω) φᾰνῶ	
III. φην-	Aorist	ἔφηνα	φήνω
IV. (*b*) πεφαγκ- for πεφαν-κ-(§ 16, 5)	Perfect	πέφαγκα	πεφάγκω or πεφαγκὼς ὦ
	Pluperfect	ἐπεφάγκειν	
IV. (*d*) πεφην- (§ 109, 3)	2 Perfect	πέφηνα	πεφήνω or πεφηνὼς ὦ
	2 Pluperf.	ἐπεφήνειν	

MIDDLE VOICE.

I. φαν-	Present	φαίνομαι	φαίνωμαι
	Imperfect	ἐφαινόμην	
II. φάνε-	Future	(φᾰνέομαι) φανοῦμαι	
III. φην-	Aorist	ἐφηνάμην	φήνωμαι
IV. (*a*) πεφαν-	Perfect	πέφασμαι	πεφασμένος ὦ
	Pluperfect	ἐπεφάσμην	

PASSIVE VOICE.

I. φαν-	Present and Imperfect	*Same as in Middle.*	
IV. (*a*) πεφαν-	Perfect and Pluperfect		
VI. (*a*) φανθε(η)-	Aorist	ἐφάνθην	φανθῶ (for φανθέω)
VI. (*b*)	Future	*Wanting.*	
VII. (*a*) φανε(η)-	2 Aorist	ἐφάνην	φανῶ (for φανέω)
VII. (*b*) φανησ-	2 Future	φανήσομαι	

III. φαίνω (φαν-).

ACTIVE VOICE.

Optative.	*Imperative.*	*Infinitive.*	*Participle.*
φαίνοιμι	φαῖνε	φαίνειν	φαίνων
(φανέοιμι) φανοῖμι or (φανεοίην) φανοίην		(φανέειν) φανεῖν	(φανέων) φανῶν
φήναιμι	φῆνον	φῆναι	φήνας
πεφάγκοιμι or πεφαγκὼς εἴην	[πέφαγκε, § 95, N.]	πεφαγκέναι	πεφαγκώς
πεφήνοιμι or πεφηνὼς εἴην	[πέφηνε, § 95, N.]	πεφηνέναι	πεφηνώς

MIDDLE VOICE.

φαινοίμην	φαίνου	φαίνεσθαι	φαινόμενος
(φανέοιμην) φανοίμην		(φανέεσθαι) φανεῖσθαι	(φανεόμενος) φανούμενος
φηναίμην	φῆναι	φήνασθαι	φηνάμενος
πεφασμένος εἴην	πέφανσο	πεφάνθαι (§ 16, 4)	πεφασμένος

PASSIVE VOICE.

φανθείην	φάνθητι	φανθῆναι	φανθείς
φανείην	φάνηθι	φανῆναι	φανείς
φανησοίμην		φανήσεσθαι	φανησόμενος

2. The following table shows the meaning of each tense of λύω, λείπω, and φαίνω, in the indicative, imperative, infinitive, and participle of the active voice: —

I. Λύω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	*I loose* or *am loosing.*	*Loose thou.*	*To loose* or *to be loosing.*	*Loosing.*
Imp.	*I loosed* or *was loosing.*			
Fut.	*I shall loose.*		*To be about to loose.*	*About to loose.*
Aor.	*I loosed.*	*Loose thou.* (§ 202, 1.)	*To loose* or *to have loosed.*	*Having loosed* or *loosing.*
Perf.	*I have loosed.*	(§ 118, 2, N.)	*To have loosed.*	*Having loosed.*
Plup.	*I had loosed.*			

The middle of λύω commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom* (a captive) or *to deliver* (one's friends from danger). See § 199, 3.

In the passive the tenses are changed merely to suit that voice; as *I am loosed*, *I was loosed*, *I shall be loosed*, *I have been loosed*, &c. The future perfect passive means *I shall have been loosed* (i.e. before some future event referred to).

II. Λείπω.

ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	*I leave* or *am leaving.*	*Leave thou.*	*To leave* or *to be leaving.*	*Leaving.*
Imperf.	*I left* or *was leaving.*			
Fut.	*I shall leave.*		*To be about to leave.*	*About to leave.*
2 Perf.	*I have left* (sometimes *I have failed* or *am wanting*).	(§ 118, 2, N.)	*To have left.*	*Having left.*
2 Plup.	*I had left.*			
2 Aor.	*I left.*	*Leave thou.* (§ 202, 1.)	*To leave* or *to have left.*	*Having left* or *leaving.*

The passive of λείπω is used in all tenses, with the meanings *I am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (*left behind*).

The middle of λείπω means properly *to remain* (*leave one's self*), in which sense it differs little (or not at all) from the passive. But the 2nd aor. ἐλιπόμην often means *I left for myself* (as a memorial or monument): so with the present and future middle in composition. Ἐλιπόμην in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

III. Φαίνω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	*I show* or *am showing.*	*Show thou.*	*To show.*	*Showing.*
Imperf.	*I showed* or *was showing.*			
Fut.	*I shall show.*		*To be about to show.*	*About to show.*
Aor.	*I showed.*	*Show thou.* (§ 202, 1.)	*To show* or *to have shown.*	*Having shown* or *showing.*
1 Perf.	*I have shown.*	(§ 118, 2, N.)	*To have shown.*	*Having shown.*
1 Plup.	*I had shown.*			
2 Perf.	*I have appeared.*	(§ 118, 2, N.)	*To have appeared.*	*Having appeared.*
2 Plup.	*I had appeared.*			

The passive of φαίνω means properly *to be shown* or *made evident;* the middle, *to appear* (*show one's self*). But these two meanings are often hard to distinguish, and it is therefore sometimes impossible to decide whether φαίνομαι, πέφασμαι, &c. are passive or middle. The 2nd fut. pass. φανήσομαι, *I shall appear* or *be shown*, does not differ in sense from the fut. mid. φανοῦμαι; but ἐφάνθην is generally passive, *I was shown*, while ἐφάνην is *I appeared*. The aor. mid. ἐφηνάμην is transitive, *I showed;* it is rare and poetic in the simple form, but ἀπεφηνάμην is common in the meaning *I declared*.

Note. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms, some of which (*e.g.* the future optative) cannot be used alone:—

Λύωμεν (or λύσωμεν) αὐτόν, *let us loose him;* μὴ λύσῃς αὐτόν, *do not loose him.* Ἐὰν λύω (or λύσω) αὐτόν, χαιρήσει, *if I* (*shall*) *loose him, he will rejoice.* Ἔρχομαι, ἵνα αὐτὸν λύω (or λύσω), *I am coming that I may loose him.* Εἴθε λύοιμι (or λύσαιμι) αὐτόν, *O that I may loose him.* Εἰ λύοιμι (or λύσαιμι) αὐτόν, χαίροι ἄν, *if I should loose him, he would rejoice.* Ἦλθον ἵνα αὐτὸν λύοιμι (or λύσαιμι), *I came that I might loose him.* Εἶπον ὅτι αὐτὸν λύοιμι, *I said that I was loosing him;* εἶπον ὅτι αὐτὸν λύσαιμι, *I said that I had loosed him;* εἶπον ὅτι αὐτὸν λύσοιμι, *I said that I would loose him.* For the difference between the present and aorist in these moods, see § 202, 1; for the perfect, see § 202, 2.

§ 96. *Λύω* in all its tenses, and λείπω and *φαίνω* in

I. λύω (λυ),

Active

PRESENT.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	λύω	λύω	λύοιμι
	2.	λύεις	λύῃς	λύοις
	3.	λύει	λύῃ	λύοι
D.	2.	λύετον	λύητον	λύοιτον
	3.	λύετον	λύητον	λυοίτην
P.	1.	λύομεν	λύωμεν	λύοιμεν
	2.	λύετε	λύητε	λύοιτε
	3.	λύουσι	λύωσι	λύοιεν

IMPERFECT.

S.	1.	ἔλυον
	2.	ἔλυες
	3.	ἔλυε
D.	2.	ἐλύετον
	3.	ἐλυέτην
P.	1.	ἐλύομεν
	2.	ἐλύετε
	3.	ἔλυον

FUTURE.

S.	1.	λύσω	λύσοιμι
	2.	λύσεις	λύσοις
	3.	λύσει	λύσοι
D.	2.	λύσετον	λύσοιτον
	3.	λύσετον	λυσοίτην
P.	1.	λύσομεν	λύσοιμεν
	2.	λύσετε	λύσοιτε
	3.	λύσουσι	λύσοιεν

the tenses above mentioned (§ 95), are thus inflected: —

to loose.

Voice.

PRESENT.

	Imperative.	*Infinitive.*	*Participle.*
S. 2.	λῦε	λύειν	λύων, λύουσα, λῦον (§ 68)
S. 3.	λυέτω		
D. 2.	λύετον		
D. 3.	λυέτων		
P. 2.	λύετε		
P. 3.	λυέτωσαν or λυόντων		

FUTURE.

λύσειν	λύσων, λύσουσα, λῦσον (§ 68)

Active Voice of

AORIST.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	ἔλυσα	λύσω	λύσαιμι
	2.	ἔλυσας	λύσῃς	λύσαις, λύσειας
	3.	ἔλυσε	λύσῃ	λύσαι, λύσειε
D.	2.	ἐλύσατον	λύσητον	λύσαιτον
	3.	ἐλυσάτην	λύσητον	λυσαίτην
P.	1.	ἐλύσαμεν	λύσωμεν	λύσαιμεν
	2.	ἐλύσατε	λύσητε	λύσαιτε
	3.	ἔλυσαν	λύσωσι	λύσαιεν, λύσειαν

PERFECT

S.	1.	λέλυκα	λελύκω (§ 95, 1, N.)	λελύκοιμι (§95. 1, N.)
	2.	λέλυκας	λελύκῃς	λελύκοις
	3.	λέλυκε	λελύκῃ	λελύκοι
D.	2.	λελύκατον	λελύκητον	λελύκοιτον
	3.	λελύκατον	λελύκητον	λελυκοίτην
P.	1.	λελύκαμεν	λελύκωμεν	λελύκοιμεν
	2.	λελύκατε	λελύκητε	λελύκοιτε
	3.	λελύκᾶσι	λελύκωσι	λελύκοιεν

PLUPERFECT.

S.	1.	ἐλελύκειν
	2.	ἐλελύκεις
	3.	ἐλελύκει
D.	2.	ἐλελύκειτον
	3.	ἐλελυκείτην
P.	1.	ἐλελύκειμεν
	2.	ἐλελύκειτε
	3.	ἐλελύκεσαν
		or ἐλελύκεισαν

λύω (*continued*).

AORIST.

	Imperative.	*Infinitive.*	*Participle.*
S. 2.	λῦσον	λῦσαι	λύσας, λύσασα, λῦσαν (§ 68)
S. 3.	λυσάτω		
D. 2.	λύσᾶτον		
D. 3.	λυσάτων		
P. 2.	λύσατε		
P. 3.	λυσάτωσαν or λυσάντων		

PERFECT.

S. 2.	λέλυκε (§95, 1, N.)	λελυκέναι	λελυκώς, λελυκυῖα, λελυκός (§ 68)
S. 3.	λελυκέτω		
D. 2.	λελύκετον		
D. 3.	λελυκέτων		
P. 2.	λελύκετε		
P. 3.	λελυκέτωσαν		

λύω

Middle

PRESENT.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	λύομαι	λύωμαι	λυοίμην
	2.	λύῃ, λύει	λύῃ	λύοιο
	3.	λύεται	λύηται	λύοιτο
D.	2.	λύεσθον	λύησθον	λύοισθον
	3.	λύεσθον	λύησθον	λυοίσθην
P.	1.	λυόμεθα	λυώμεθα	λυοίμεθα
	2.	λύεσθε	λύησθε	λύοισθε
	3.	λύονται	λύωνται	λύοιντο

IMPERFECT.

S.	1.	ἐλυόμην
	2.	ἐλύου
	3.	ἐλύετο
D.	2.	ἐλύεσθον
	3.	ἐλυέσθην
P.	1.	ἐλυόμεθα
	2.	ἐλύεσθε
	3.	ἐλύοντο

FUTURE.

S.	1.	λύσομαι	λυσοίμην
	2.	λύσῃ, λύσει	λύσοιο
	3.	λύσεται	λύσοιτο
D.	2.	λύσεσθον	λύσοισθον
	3.	λύσεσθον	λυσοίσθην
P.	1.	λυσόμεθα	λυσοίμεθα
	2.	λύσεσθε	λύσοισθε
	3.	λύσονται	λύσοιντο

(*continued*).

Voice.

PRESENT.

		Imperative.	*Infinitive.*	*Participle.*
S.	2.	λύου	λύεσθαι	λυόμενος, λυομένη, λυόμενον (§ 62, 3.)
	3.	λυέσθω		
D.	2.	λύεσθον		
	3.	λυέσθων		
P.	2.	λύεσθε		
	3	λυέσθωσαν or λυέσθων		

FUTURE.

λύσεσθαι	λυσόμενος, -η, -ον (§ 62, 3.)

λύω

Middle

AORIST.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	ἐλυσάμην	λύσωμαι	λυσαίμην
	2.	ἐλύσω	λύσῃ	λύσαιο
	3.	ἐλύσατο	λύσηται	λύσαιτο
D.	2.	ἐλύσασθον	λύσησθον	λύσαισθον
	3.	ἐλυσάσθην	λύσησθον	λυσαίσθην
P.	1.	ἐλυσάμεθα	λυσώμεθα	λυσαίμεθα
	2.	ἐλύσασθε	λύσησθε	λύσαισθε
	3.	ἐλύσαντο	λύσωνται	λύσαιντο

PERFECT

S.	1.	λέλυμαι	λελυμένος ὦ	λελυμένος εἴην
	2.	λέλυσαι	λελυμένος ᾖς	λελυμένος εἴης
	3.	λέλυται	λελυμένος ᾖ	λελυμένος εἴη
D.	2.	λέλυσθον	λελυμένω ἦτον	λελυμένω εἴητον or εἶτον
	3.	λέλυσθον	λελυμένω ἦτον	λελυμένω εἰήτην or εἴτην
P.	1.	λελύμεθα	λελυμένοι ὦμεν	λελυμένοι εἴημεν or εἶμεν
	2.	λέλυσθε	λελυμένοι ἦτε	λελυμένοι εἴητε or εἶτε
	3.	λέλυνται	λελυμένοι ὦσι	λελυμένοι εἴησαν or εἶεν

PLUPERFECT.

S.	1.	ἐλελύμην
	2.	ἐλέλυσο
	3.	ἐλέλυτο
D.	2.	ἐλέλυσθον
	3.	ἐλελύσθην
P.	1.	ἐλελύμεθα
	2.	ἐλέλυσθε
	3.	ἐλέλυντο

(*continued*).

Voice.

AORIST.

	Imperative.	*Infinitive.*	*Participle.*
S. 2.	λῦσαι	λύσασθαι	λυσάμενος, -η, -ον
S. 3.	λυσάσθω		(§ 62, 3)
D. 2.	λύσασθον		
D. 3.	λυσάσθων		
P. 2.	λύσασθε		
P. 3.	λυσάσθωσαν or λυσάσθων		

PERFECT.

S. 2.	λέλυσο	λελύσθαι	λελυμένος, -η, -ον
S. 3.	λελύσθω		(§ 62, 3)
D. 2.	λέλυσθον		
D. 3.	λελύσθων		
P. 2.	λέλυσθε		
P. 3.	λελύσθωσαν or λελύσθων		

λύω

Passive

Present, Imperfect, Perfect, and

FUTURE PERFECT.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	λελύσομαι		λελυσοίμην
	2.	λελύσῃ, λελύσει		λελύσοιο
	3.	λελύσεται		λελύσοιτο
D.	2.	λελύσεσθον		λελύσοισθον
	3.	λελύσεσθον		λελυσοίσθην
P.	1.	λελυσόμεθα		λελυσοίμεθα
	2.	λελύσεσθε		λελύσοισθε
	3.	λελύσονται		λελύσοιντο

AORIST.

S.	1.	ἐλύθην	λυθῶ	λυθείην
	2.	ἐλύθης	λυθῇς	λυθείης
	3.	ἐλύθη	λυθῇ	λυθείη
D.	2.	ἐλύθητον	λυθῆτον	λυθείητον, λυθεῖτον
	3.	ἐλυθήτην	λυθῆτον	λυθειήτην, λυθείτην
P.	1.	ἐλύθημεν	λυθῶμεν	λυθείημεν, λυθεῖμεν
	2.	ἐλύθητε	λυθῆτε	λυθείητε, λυθεῖτε
	3.	ἐλύθησαν	λυθῶσι	λυθείησαν, λυθεῖεν

FUTURE.

S.	1.	λυθήσομαι	λυθησοίμην
	2.	λυθήσῃ, λυθήσει	λυθήσοιο
	3.	λυθήσεται	λυθήσοιτο
D.	2.	λυθήσεσθον	λυθήσοισθον
	3.	λυθήσεσθον	λυθησοίσθην
P.	1.	λυθησόμεθα	λυθησοίμεθα
	2.	λυθήσεσθε	λυθήσοισθε
	3.	λυθήσονται	λυθήσοιντο

(*continued*).

Voice.

Pluperfect Passive, same as Middle.

FUTURE PERFECT.

	Imperative.	*Infinitive.*	*Participle.*
		λελύσεσθαι	λελυσόμενος, -η, -ον (§ 62, 3)

AORIST.

S.	2. λύθητι	λυθῆναι	λυθείς, λυθεῖσα, λυθέν (§ 68)
	3. λυθήτω		
D.	2. λύθητον		
	3. λυθήτων		
P.	2. λύθητε		
	3. λυθήτωσαν or λυθέντων		

FUTURE.

λυθήσεσθαι	λυθησόμενος, -η, -ον (§ 62, 3)	

II. λείπω

Active

SECOND PERFECT.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	λέλοιπα	λελοίπω	λελοίποιμι
	2.	λέλοιπας	λελοίπῃς	λελοίποις
	3.	λέλοιπε	λελοίπῃ	λελοίποι
D.	2.	λελοίπατον	λελοίπητον	λελοίποιτον
	3.	λελοίπατον	λελοίπητον	λελοιποίτην
P.	1.	λελοίπαμεν	λελοίπωμεν	λελοίποιμεν
	2.	λελοίπατε	λελοίπητε	λελοίποιτε
	3.	λελοίπᾶσι	λελοίπωσι	λελοίποιεν

SECOND PLUPERFECT.

S.	1.	ἐλελοίπειν
	2.	ἐλελοίπεις
	3.	ἐλελοίπει
D.	2.	ἐλελοίπειτον
	3.	ἐλελοιπείτην
P.	1.	ἐλελοίπειμεν
	2.	ἐλελοίπειτε
	3.	ἐλελοίπεσαν or ἐλελοίπεισαν

SECOND AORIST.

S.	1.	ἔλιπον	λίπω	λίποιμι
	2.	ἔλιπες	λίπῃς	λίποις
	3.	ἔλιπε	λίπῃ	λίποι
D.	2.	ἐλίπετον	λίπητον	λίποιτον
	3.	ἐλιπέτην	λίπητον	λιποίτην
P.	1.	ἐλίπομεν	λίπωμεν	λίποιμεν
	2.	ἐλίπετε	λίπητε	λίποιτε
	3.	ἔλιπον	λίπωσι	λίποιεν

(λιπ), *to leave.*

Voice.

SECOND PERFECT.

	Imperative.	*Infinitive.*	*Participle.*
S. 2.	λέλοιπε	λελοιπέναι	λελοιπώς, λελοιπυῖα, λελοιπός (§ 68)
S. 3.	λελοιπέτω		
D. 2.	λελοίπετον		
D. 3.	λελοιπέτων		
P. 2.	λελοίπετε		
P. 3.	λελοιπέτωσαν		

SECOND AORIST.

S. 2.	λίπε	λιπεῖν	λιπών, λιποῦσα, λιπόν (§ 68)
S. 3.	λιπέτω		
D. 2.	λίπετον		
D. 3.	λιπέτων		
P. 2.	λίπετε		
P. 3.	λιπέτωσαν or λιπόντων		

λείπω

Middle

SECOND AORIST.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	ἐλιπόμην	λίπωμαι	λιποίμην
	2.	ἐλίπου	λίπῃ	λίποιο
	3.	ἐλίπετο	λίπηται	λίποιτο
D.	2.	ἐλίπεσθον	λίπησθον	λίποισθον
	3.	ἐλιπέσθην	λίπησθον	λιποίσθην
P.	1.	ἐλιπόμεθα	λιπώμεθα	λιποίμεθα
	2.	ἐλίπεσθε	λίπησθε	λίποισθε
	3.	ἐλίποντο	λίπωνται	λίποιντο

III. φαίνω

Active

FUTURE.

		Indicative.		*Optative.*			
S.	1.	(φανέω)	φανῶ	(φανέοιμι)	φανοῖμι,	or (φανεοίην)	φανοίην
	2.	(φανέεις)	φανεῖς	(φανέοις)	φανοῖς,	or (φανεοίης)	φανοίης
	3.	(φανέει)	φανεῖ	(φανέοι)	φανοῖ,	or (φανεοίη)	φανοίη
D.	2.	(φανέετον)	φανεῖτον	(φανέοιτον)	φανοῖτον,	or (φανεοίητον)	φανοίητον
	3.	(φανέετον)	φανεῖτον	(φανεοίτην)	φανοίτην,	or (φανεοιήτην)	φανοιήτην
P.	1.	(φανέομεν)	φανοῦμεν	(φανέοιμεν)	φανοῖμεν,	or (φανεοίημεν)	φανοίημεν
	2.	(φανέετε)	φανεῖτε	(φανέοιτε)	φανοῖτε,	or (φανεοίητε)	φανοίητε
	3.	(φανέουσι)	φανοῦσι	(φανέοιεν)	φανοῖεν,	or (φανεοίησαν)	φανοίησαν

AORIST.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	ἔφηνα	φήνω	φήναιμι
	2.	ἔφηνας	φήνῃς	φήναις or φήνειας
	3.	ἔφηνε	φήνῃ	φήναι or φήνειε
D.	2.	ἐφήνατον	φήνητον	φήναιτον
	3.	ἐφηνάτην	φήνητον	φηναίτην
P.	1.	ἐφήναμεν	φήνωμεν	φήναιμεν
	2.	ἐφήνατε	φήνητε	φήναιτε
	3.	ἔφηναν	φήνωσι	φήναιεν or φήνειαν

(*continued*).

Voice.

SECOND AORIST.

	Imperative.	*Infinitive.*	*Participle.*
S.	2. λιποῦ	λιπέσθαι	λιπόμενος, -η, -ον (§ 62, 3)
	3. λιπέσθω		
D.	2. λίπεσθον		
	3. λιπέσθων		
P.	2. λίπεσθε		
	3. λιπέσθωσαν or λιπέσθων		

(φαν-), *to show.*

Voice.

FUTURE.

Infinitive.	*Participle.*
(φανέεν) φανεῖν	(φανέων) φανῶν (§ 69)

AORIST.

	Imperative.	*Infinitive.*	*Participle.*
S.	2. φῆνον	φῆναι	φήνᾱς, φήνᾱσα, φῆναν (§ 68)
	3. φηνάτω		
D.	2. φήνατον		
	3. φηνάτων		
P.	2. φήνατε		
	3. φηνάτωσαν or φηνάντων		

φαίνω

Middle

FUTURE.

		Indicative.		*Optative.*	
S.	1.	(φανέομαι)	φανοῦμαι	(φανεοίμην)	φανοίμην
	2.	(φανέῃ, φανέει)	φανῇ, φανεῖ	(φανέοιο)	φανοῖο
	3.	(φανέεται)	φανεῖται	(φανέοιτο)	φανοῖτο
D.	2.	(φανέεσθον)	φανεῖσθον	(φανέοισθον)	φανοῖσθον
	3.	(φανέεσθον)	φανεῖσθον	(φανεοίσθην)	φανοίσθην
P.	1.	(φανεόμεθα)	φανούμεθα	(φανεοίμεθα)	φανοίμεθα
	2.	(φανέεσθε)	φανεῖσθε	(φανέοισθε)	φανοῖσθε
	3.	(φανέονται)	φανοῦνται	(φανέοιντο)	φανοῖντο

AORIST.

		Indicative.	*Subjunctive.*	*Optative.*
S.	1.	ἐφηνάμην	φήνωμαι	φηναίμην
	2.	ἐφήνω	φήνῃ	φήναιο
	3.	ἐφήνατο	φήνηται	φήναιτο
D.	2.	ἐφήνασθον	φήνησθον	φήναισθον
	3.	ἐφηνάσθην	φήνησθον	φηναίσθην
P.	1.	ἐφηνάμεθα	φηνώμεθα	φηναίμεθα
	2.	ἐφήνασθε	φήνησθε	φήναισθε
	3.	ἐφήναντο	φήνωνται	φήναιντο

Passive

SECOND AORIST.

S.	1.	ἐφάνην	φανῶ	φανείην
	2.	ἐφάνης	φανῇς	φανείης
	3.	ἐφάνη	φανῇ	φανείη
D.	2.	ἐφάνητον	φανῆτον	φανείητον or φανεῖτον
	3.	ἐφανήτην	φανῆτον	φανείτην or φανείτην
P.	1.	ἐφάνημεν	φανῶμεν	φανείημεν or φανεῖμεν
	2.	ἔφάνητε	φανῆτε	φανείητε or φανεῖτε
	3.	ἐφάνησαν	φανῶσι	φανείησαν or φανεῖεν

(*continued*).

Voice.

FUTURE.

Infinitive.	*Participle.*
(φανέεσθαι) φανεῖσθαι	(φανεόμενος) φανούμενος, -η, -ον (§ 62, 3)

AORIST.

	Imperative.	*Infinitive.*	*Participle.*
S. 2.	φῆναι	φήνασθαι	φηνάμενος, -η, -ον (§ 62, 3)
S. 3.	φηνάσθω		
D. 2.	φήνασθον		
D. 3.	φηνάσθων		
P. 2.	φήνασθε		
P. 3.	φηνάσθωσαν or φηνάσθων		

Voice.

SECOND AORIST.

S. 2.	φάνηθι	φανῆναι	φανείς, φανεῖσα, φανέν (§ 68)
S. 3.	φανήτω		
D. 2.	φάνητον		
D. 3.	φανήτων		
P. 2.	φάνητε		
P. 3.	φανήτωσαν or φανέντων		

φαίνω (*continued*).

SECOND FUTURE PASSIVE.

	Indicative.	*Optative.*	*Infinitive.*	*Participle.*
S. 1.	φανήσομαι	φανησοίμην	φανήσεσθαι	φανησόμενος,
S. 2.	φανήσῃ, φανήσει	φανήσοιο		-η, -ον (§ 62, 3)
S. 3.	φανήσεται	φανήσοιτο		
D. 2.	φανήσεσθον	φανήσοισθον		
D. 3.	φανήσεσθον	φανησοίσθην		
P. 1.	φανησόμεθα	φανησοίμεθα		
P. 2.	φανήσεσθε	φανήσοισθε		
P. 3.	φανήσονται	φανήσοιντο		

NOTE 1. The uncontracted forms of the future active and middle of *φαίνω*, enclosed in ( ) above, and of other futures with liquid stems, are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in *εω*, &c.

NOTE 2. The tenses of *λείπω* and *φαίνω* which are not inflected above follow the corresponding tenses of *λύω*; except the perfect and pluperfect middle, for which see § 97. *Λέλειμ-μαι* is inflected like *τέτριμ-μαι* (§ 97, 3), and *πέφασ-μαι* is inflected in § 97, 4.

NOTE 3. Some of the dissyllabic forms of *λύω* do not show the accent so well as corresponding forms with three or more syllables. The correct accent will be seen in the following forms of *κωλύω*, *to hinder*: —

Pres. Imp. Act.	*Aor. Opt. Act.*	*Aor. Imp. Act.*	*Aor. Imp. Mid.*
κώλυε	κωλύσαιμι	κώλυσον	κώλυσαι
κωλυέτω	κωλύσαις or -ύσειας	κωλυσάτω	κωλυσάσθω
κωλύετον	κωλύσαι or -ύσειε	κωλύσατον	κωλύσασθον
&c.	&c.	&c.	&c.

Aor. Infin. Act. κωλῦσαι.

The three forms *κωλύσαι*, *κωλῦσαι*, and *κώλυσαι* (*λύσαι*, *λῦσαι*, and *λῦσαι*) are distinguished in form only by the accent. See § 26, with N. 3 (1); and § 22, N. 1.

Perfect and Pluperfect Middle and Passive of Verbs with Consonant Stems.

§ 97. 1. In the perfect and pluperfect middle and passive, many euphonic changes (§ 16) occur when a final consonant of the stem comes before an initial μ, τ, σ, or $\sigma\theta$ of the ending (§ 118).

2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect participle and *εἰσί, are*, and *ἦσαν, were*, the present and imperfect of *εἰμί, be* (§ 127).

3. These tenses of *τρίβω* (stem *τριβ-*), *rub*, *πλέκω* (*πλεκ-*), *weave*, *πείθω* (*πειθ-*), *persuade*, and *στέλλω* (*στελλ-*, *στελ-*, *σταλ-*), *send*, are thus inflected: —

Perfect Indicative.

S.	1.	τέτριμμαι	πέπλεγμαι	πέπεισμαι	ἔσταλμαι
	2.	τέτριψαι	πέπλεξαι	πέπεισαι	ἔσταλσαι
	3.	τέτριπται	πέπλεκται	πέπεισται	ἔσταλται
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
P.	1.	τετρίμμεθα	πεπλέγμεθα	πεπείσμεθα	ἐστάλμεθα
	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετριμμένοι εἰσί	πεπλεγμένοι εἰσί	πεπεισμένοι εἰσί	ἐσταλμένοι εἰσί

Perfect Subjunctive and Optative.

Subj.	τετριμμένος ὦ	πεπλεγμένος ὦ	πεπεισμένος ὦ	ἐσταλμένος ὦ
Opt.	,, εἴην	,, εἴην	,, εἴην	,, εἴην

Perfect Imperative.

S.	2.	τέτριψο	πέπλεξο	πέπεισο	ἔσταλσο
	3.	τετρίφθω	πεπλέχθω	πεπείσθω	ἐστάλθω
D.	2.	τέτριφθον	πέπλεχθον	πέπεισθον	ἔσταλθον
	3.	τετρίφθων	πεπλέχθων	πεπείσθων	ἐστάλθων
P.	2.	τέτριφθε	πέπλεχθε	πέπεισθε	ἔσταλθε
	3.	τετρίφθωσαν or τετρίφθων	πεπλέχθωσαν or πεπλέχθων	πεπείσθωσαν or πεπείσθων	ἐστάλθωσαν or ἐστάλθων

Perfect Infinitive and Participle.

Infinitiv.	τετρῖφθαι	πεπλέχθαι	πεπείσθαι	ἐστάλθαι
Participle	τετριμμένος	πεπλεγμένος	πεπεισμένος	ἐσταλμένος

Pluperfect Indicative.

S.	1.	ἐτετρίμμην	ἐπεπλέγμην	ἐπεπείσμην	ἐστάλμην
	2.	ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο	ἔσταλσο
	3.	ἐτέτριπτο	ἐπέπλεκτο	ἐπέπειστο	ἔσταλτο
D.	2.	ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον	ἔσταλθον
	3.	ἐτετρίφθην	ἐπεπλέχθην	ἐπεπείσθην	ἐστάλθην
P.	1.	ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπείσμεθα	ἐστάλμεθα
	2.	ἐτέτριφθε	ἐπέπλεχθε	ἐπέπεισθε	ἔσταλθε
	3.	τετριμμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν	ἐσταλμένοι ἦσαν

4. The same tenses of (τελέω) τελῶ, (stem τελε-, § 109, 2), *finish*, φαίνω (φἄν-), *show*, ἀλλάσσω (ἀλλἄγ-), *exchange*, and ἐλέγχω (ἐλεγχ-), *convict*, are thus inflected: —

Perfect Indicative.

S.	1.	τετέλεσμαι	πέφασμαι	ἤλλαγμαι	ἐλήλεγμαι
	2.	τετέλεσαι	πέφανσαι	ἤλλαξαι	ἐλήλεγξαι
	3.	τετέλεσται	πέφανται	ἤλλακται	ἐλήλεγκται
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
	3.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
P.	1.	τετελέσμεθα	πεφάσμεθα	ἠλλάγμεθα	ἐληλέγμεθα
	2.	τετέλεσθε	πέφανθε	ἤλλαχθε	ἐλήλεγχθε
	3.	τετελεσμένοι εἰσί	πεφασμένοι εἰσί	ἠλλαγμένοι εἰσί	ἐληλεγμένοι εἰσί

Perfect Subjunctive and Optative.

Subj.	τετελεσμένος ὦ	πεφασμένος ὦ	ἠλλαγμένος ὦ	ἐληλεγμένος ὦ
Opt.	,, εἴην	,, εἴην	,, εἴην	,, εἴην

Perfect Imperative.

S.	2.	τετέλεσο	πέφανσο	ἤλλαξο	ἐλήλεγξο
	3.	τετελέσθω	πεφάνθω	ἠλλάχθω	ἐληλέγχθω
D.	2.	τετέλεσθον	πέφανθον	ἤλλαχθον	ἐλήλεγχθον
	3.	τετελέσθων	πεφάνθων	ἠλλάχθων	ἐληλέγχθων
P.	2.	τετέλεσθε	πέφανθε	ἤλλαχθε	ἐλήλεγχθε
	3.	τετελέσθωσαν or τετελέσθων	πεφάνθωσαν or πεφάνθων	ἠλλάχθωσαν or ἠλλάχθων	ἐληλέγχθωσαν or ἐληλέγχθων

Perfect Infinitive and Participle.

Inf.	τετελέσθαι	πεφάνθαι	ἠλλάχθαι	εἰλήλεγχθαι
Part.	τετελεσμένος	πεφασμένος	ἠλλαγμένος	εἰλεγμένος

Pluperfect Indicative.

S.	1.	ἐτετελέσμην	ἐπεφάσμην	ἠλλάγμην	εἰλήλεγμην
	2.	ἐτετέλεσο	ἐπέφανσο	ἤλλαξο	εἴληλεγξο
	3.	ἐτετέλεστο	ἐπέφαντο	ἤλλακτο	εἴλήλεγκτο
D.	2.	ἐτετέλεσθον	ἐπέφανθον	ἤλλαχθον	εἴλήλεγχθον
	3.	ἐτετελέσθην	ἐπεφάνθην	ἠλλάχθην	εἰλήλεγχθην
P.	1.	ἐτετελέσμεθα	ἐπεφάσμεθα	ἠλλάγμεθα	εἰλήλεγμεθα
	2.	ἐτετέλεσθε	ἐπέφανθε	ἤλλαχθε	εἴλήλεγχθε
	3.	τετελεσμένοι ἦσαν	πεφασμένοι ἦσαν	ἠλλαγμένοι ἦσαν	εἰλεγμένοι ἦσαν

NOTE 1. The regular third person plural in these tenses (*τετριβ-νται, ἐπεπλεκ-ντο*, &c. formed like *λέλυ-νται, ἐλέλυ-ντο*) could not be pronounced. The periphrastic form is necessary also when *σ* is added to a vowel stem in these tenses (§ 109, 2), as in *τετέλεσ-μαι*. On the other hand, when final *ν* of a stem is dropped in these tenses (§ 109, 6), the regular forms in *νται* and *ντο* are used; as *κλίνω, κέκλι-μαι, κέκλινται* (not *κεκλιμένοι εἰσί*).

NOTE 2. The euphonic changes in these tenses follow the principles stated in § 16, 1–4. Thus *τέτριμ-μαι* is for *τετριβ-μαι* (§ 16, 3); *τέτριψαι* for *τετριβ-σαι* (§ 16, 2); *τέτριπ-ται* for *τετριβ-ται* (§ 16, 1); *τέτριφ-θον* for *τετριβ-σθον, τετριβ-θον* (§ 16, 4 and 1). So *πέπλεγ-μαι* is for *πεπλεκ-μαι* (§ 16, 3); *πέπλεχ-θον* for *πεπλεκ-σθον* (§ 16, 4 and 1). *Πέπεισ-μαι* is for *πεπειθ-μαι* (§ 16, 3); *πέπει-σαι* for *πεπειθ-σαι* (§ 16, 2); *πέπεισ-ται* for *πεπειθ-ται* (§ 16, 1); *πέπεισ-θον* for *πεπειθ-σθον* (§ 16, 4 and 1). *Ἔσταλ-θον* is for *ἐσταλ-σθον* (§ 16, 4); *ἔσταλ-θε* for *ἐσταλ-σθε*.

In *τετέλε-σ-μαι*, *σ* is added to the stem before *μ* and *τ* (§ 109, 2), the stem remaining pure before *σ*; lingual stems change the lingual (*τ, δ, θ*) to *σ* before *μ* and *τ* (§ 16, 1 and 3) and before *θ* (for *σθ*, § 16, 4); these two classes of verbs therefore inflect these tenses alike, though on different principles. On the other hand, the *σ* before *μ* in *πέφασμαι* and *ἐπεφάσμην* is a substitute for *ν* of the stem (§ 16, 6, N. 4); which *ν* reappears before all other letters, causing the *σ* of *σθ* to be dropped in *σθον, σθε*, &c. (§ 16, 4). In the following comparison the distinction is shown by the hyphens: —

τετλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετλε-σαι	πέπει-σαι	πέφαν-σαι
τετλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετλε-σθε	πέπεισ-θε	πέφαν-θε

In ἤλλαγ-μαι no change was required (§ 16, 3); ἤλλα-ξαι is for ἠλλαγ-σαι (§ 16, 2); ἤλλακ-ται for ἠλλαγ-ται (§ 16, 1); ἤλλαχ-θον for ἠλλαγ-σθον (§ 16, 4 and 1), cf. πέπλεχ-θον (above). In ἐλήλεγ-μαι, γγμ (for γχμ, § 16, 3) drops one γ (§ 16, 3, Note); ἐλήλεξαι and ἐλήλεγκ-ται are for ἐληλεγχ-σαι and ἐληλεγχ-ται (§ 16, 1, 2); ἐλήλεγχ-θε is for ἐληλεγχ-σθε (§ 16, 4); see also § 102.

Note 3. (*a*) All perfect-middle stems ending in a labial inflect these tenses like τέτριμ-μαι, &c.; as λείπω, λέλειμ-μαι; γράφω (γραφ-), *write*, γέγραμ-μαι (§ 16, 3); ῥίπτω (ῥιφ-), *throw*, ἔρριμ-μαι. But when final μπ of the stem is reduced to μ before μ (§ 16, 3, Note), the original π recurs before other consonants; as κάμπτω (καμπ-), *bend*, κέκαμ-μαι, κέκαμψαι, κέκαμπ-ται, κέκαμφ-θε; πέμπω (πεμπ-), *send*, πέπεμ-μαι, πέπεμψαι, πέπεμπ-ται, πέπεμφ-θε: compare with the latter πέπεμ-μαι from πέσσω (πεπ-), *cook*, inflected πέπεψαι, πέπεπ-ται, πέπεφ-θε, &c.

(*b*) All ending in a palatal inflect these tenses like πέπλεγ-μαι and ἤλλαγ-μαι; as πράσσω (πρᾱγ-), *do*, πέπραγ-μαι; ταράσσω (ταραχ-), *confuse*, τετάραγ-μαι; φυλάσσω (φυλᾰκ-), πεφύλαγ-μαι. But when γ before μ represents γγ, as in ἐλήλεγ-μαι from ἐλέγχ-ω (end of N. 2), the second palatal of the stem recurs before other consonants.

(*c*) All ending in a lingual mute inflect these tenses like πέπεισ-μαι, &c.; as φράζω (φρᾰδ-), *tell*, πέφρασ-μαι, πέφρα-σαι, πέφρασ-ται; ἐθίζω (ἐθῐδ-), *accustom*, εἴθισ-μαι, εἴθι-σαι, εἴθισ-ται, εἴθισ-θε, εἰθίσ-θαι; pluf. εἰθίσ-μην, εἴθι-σο, εἴθισ-το; σπένδω (σπενδ-), *pour*, ἔσπεισ-μαι (§ 16, 6), for ἐσπενδ-μαι, ἐσπενσ-μαι (§ 16, 3), ἔσπει-σαι, ἔσπεισ-ται, ἔσπεισ-θε.

(*d*) Most ending in ν (those in ᾰν- and ῠν- of verbs in αινω or ῡνω) are inflected like πέφασ-μαι, changing ν to σ before μ (§ 16, 6, N. 4), and retaining ν elsewhere; as ὑφαίνω (ὑφᾰν-), *weave*, ὕφασ-μαι, ὕφαν σαι, ὕφαν-ται, ὕφαν-θε, ὑφάν-θαι; σημαίνω (σημᾰν-), *show*, σεσήμασ-μαι; μιαίνω (μιᾰν-), *pollute*, μεμίασ-μαι. Rarely such a ν becomes μ, as in ὀξύν-ω, *sharpen*, ὤξυμ-μαι (later ὤξυσ-μαι); and even then the ν recurs before other consonants, as ὤξυν-σαι, ὤξυν-ται.

When final ν of a stem is dropped (§ 109, 6), as in κλίνω, *bend*, κέκλι-μαι, the stem becomes a vowel-stem, and is inflected like λέλυ-μαι.

(*e*) Those ending in λ or ρ are inflected like ἔσταλ-μαι; as ἀγγέλλω (ἀγγελ-), *announce*, ἤγγελ-μαι; αἴρω (ἀρ-), *raise*, ἦρ-μαι; ἐγείρω (ἐγερ-), *rouse*, ἐγήγερ-μαι; πείρω (περ-), *pierce*, πέπαρ-μαι (§ 109, 4); no change being made except the dropping of σ in σθ after λ or ρ (§ 16, 4), as in ἤγγελ-θε and ἐγηγέρ-θαι.

Contract Verbs.

§ 98. Verbs in *αω*, *εω*, and *οω* are contracted in the present and imperfect. These tenses of τιμάω (τιμα-), *honor*, φιλέω (φιλε-), *love*, and δηλόω (δηλο-), *manifest*, are thus inflected: —

ACTIVE.

Present Indicative.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάεις)	τιμᾷς	(φιλέεις)	φιλεῖς	(δηλόεις)	δηλοῖς
	3. (τιμάει)	τιμᾷ	(φιλέει)	φιλεῖ	(δηλόει)	δηλοῖ
D.	2. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
	3. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
P.	1. (τιμάομεν)	τιμῶμεν	(φιλέομεν)	φιλοῦμεν	(δηλόομεν)	δηλοῦμεν
	2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλόετε)	δηλοῦτε
	3. (τιμάουσι)	τιμῶσι	(φιλέουσι)	φιλοῦσι	(δηλόουσι)	δηλοῦσι

Present Subjunctive.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάῃς)	τιμᾷς	(φιλέῃς)	φιλῇς	(δηλόῃς)	δηλοῖς
	3. (τιμάῃ)	τιμᾷ	(φιλέῃ)	φιλῇ	(δηλόῃ)	δηλοῖ
D.	2. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιλῆτον	(δηλόητον)	δηλῶτον
	3. (τιμάητον)	τιμᾶτον	(φιλέητον)	φιλῆτον	(δηλόητον)	δηλῶτον
P.	1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλῶμεν	(δηλόωμεν)	δηλῶμεν
	2. (τιμάητε)	τιμᾶτε	(φιλέητε)	φιλῆτε	(δηλόητε)	δηλῶτε
	3. (τιμάωσι)	τιμῶσι	(φιλέωσι)	φιλῶσι	(δηλόωσι)	δηλῶσι

Present Optative.

S.	1. (τιμάοιμι)	τιμῷμι	(φιλέοιμι)	φιλοῖμι	(δηλόοιμι)	δηλοῖμι
	2. (τιμάοις)	τιμῷς	(φιλέοις)	φιλοῖς	(δηλόοις)	δηλοῖς
	3. (τιμάοι)	τιμῷ	(φιλέοι)	φιλοῖ	(δηλόοι)	δηλοῖ
D.	2. (τιμάοιτον)	τιμῷτον	(φιλέοιτον)	φιλοῖτον	(δηλόοιτον)	δηλοῖτον
	3. (τιμαοίτην)	τιμῴτην	(φιλεοίτην)	φιλοίτην	(δηλοοίτην)	δηλοίτην
P.	1. (τιμάοιμεν)	τιμῷμεν	(φιλέοιμεν)	φιλοῖμεν	(δηλόοιμεν)	δηλοῖμεν
	2. (τιμάοιτε)	τιμῷτε	(φιλέοιτε)	φιλοῖτε	(δηλόοιτε)	δηλοῖτε
	3. (τιμάοιεν)	τιμῷεν	(φιλέοιεν)	φιλοῖεν	(δηλόοιεν)	δηλ

		or		or		or
S.	1.	(τιμαοίην)	τιμῴην	(φιλεοίην)	φιλοίην	(δηλοοίην) δηλοίην
	2.	(τιμαοίης)	τιμῴης	(φιλεοίης)	φιλοίης	(δηλοοίης) δηλοίης
	3.	(τιμαοίη)	τιμῴη	(φιλεοίη)	φιλοίη	(δηλοοίη) δηλοίη
D.	2.	(τιμαοίητον)	τιμῴητον	(φιλεοίητον)	φιλοίητον	(δηλοοίητον) δηλοίητον
	3.	(τιμαοιήτην)	τιμῳήτην	(φιλεοιήτην)	φιλοιήτην	(δηλοοιήτην) δηλοιήτην
P.	1.	(τιμαοίημεν)	τιμῴημεν	(φιλεοίημεν)	φιλοίημεν	(δηλοοίημεν) δηλοίημεν
	2.	(τιμαοίητε)	τιμῴητε	(φιλεοίητε)	φιλοίητε	(δηλοοίητε) δηλοίητε
	3.	[τιμαοίησαν	τιμῴησαν]	(φιλεοίησαν)	φιλοίησαν	[δηλοοίησαν δηλοίησαν]

Present Imperative.

S.	2.	(τίμαε)	τίμα	(φίλεε)	φίλει	(δήλοε) δήλου
	3.	(τιμαέτω)	τιμάτω	(φιλεέτω)	φιλείτω	(δηλοέτω) δηλούτω
D.	2.	(τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον) δηλοῦτον
	3.	(τιμαέτων)	τιμάτων	(φιλεέτων)	φιλείτων	(δηλοέτων) δηλούτων
P.	2.	(τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλόετε) δηλοῦτε
	3.	(τιμαέτωσαν)	τιμάτωσαν	(φιλεέτωσαν)	φιλείτωσαν	(δηλοέτωσαν) δηλούτωσαν
		or	or	or	or	or or
		(τιμαόντων)	τιμώντων	(φιλεόντων)	φιλούντων	(δηλοόντων) δηλούντων

Present Infinitive.

(τιμάειν) τιμᾶν (φιλέειν) φιλεῖν (δηλόειν) δηλοῦν

Present Participle (see § 69).

(τιμάων) τιμῶν (φιλέων) φιλῶν (δηλόων) δηλῶν

Imperfect.

S.	1.	(ἐτίμαον)	ἐτίμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον) ἐδήλουν
	2.	(ἐτίμαες)	ἐτίμας	(ἐφίλεες)	ἐφίλεις	(ἐδήλοες) ἐδήλους
	3.	(ἐτίμαε)	ἐτίμα	(ἐφίλεε)	ἐφίλει	(ἐδήλοε) ἐδήλου
D.	2.	(ἐτιμάετον)	ἐτιμᾶτον	(ἐφιλέετον)	ἐφιλεῖτον	(ἐδηλόετον) ἐδηλοῦτον
	3.	(ἐτιμαέτην)	ἐτιμάτην	(ἐφιλεέτην)	ἐφιλείτην	(ἐδηλοέτην) ἐδηλούτην
P.	1.	(ἐτιμάομεν)	ἐτιμῶμεν	(ἐφιλέομεν)	ἐφιλοῦμεν	(ἐδηλόομεν) ἐδηλοῦμεν
	2.	(ἐτιμάετε)	ἐτιμᾶτε	(ἐφιλέετε)	ἐφιλεῖτε	(ἐδήλοετε) ἐδηλοῦτε
	3.	(ἐτίμαον)	ἐτίμων	(ἐφίλεον)	ἐφίλουν	(ἐδήλοον) ἐδήλουν

PASSIVE AND MIDDLE.

Present Indicative.

S.	1. (τιμάομαι)	τιμῶμαι	(φιλέομαι)	φιλοῦμαι	(δηλόομαι)	δηλοῦμαι
	2. (τιμᾷ, τιμάει)	τιμᾷ	(φιλεῖ, φιλέει)	φιλῇ, φιλεῖ	(δηλοῖ, δηλόει)	δηλοῖ
	3. (τιμάεται)	τιμᾶται	(φιλέεται)	φιλεῖται	(δηλόεται)	δηλοῦται
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
P.	1. (τιμαόμεθα)	τιμώμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλοόμεθα)	δηλούμεθα
	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλεῖσθε	(δηλόεσθε)	δηλοῦσθε
	3. (τιμάονται)	τιμῶνται	(φιλέονται)	φιλοῦνται	(δηλόονται)	δηλοῦνται

Present Subjunctive.

S.	1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλῶμαι	(δηλόωμαι)	δηλῶμαι
	2. (τιμᾷ)	τιμᾷ	(φιλέῃ)	φιλῇ	(δηλόῃ)	δηλοῖ
	3. (τιμάηται)	τιμᾶται	(φιλέηται)	φιλῆται	(δηλόηται)	δηλῶται
D.	2. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλῆσθον	(δηλόησθον)	δηλῶσθον
	3. (τιμάησθον)	τιμᾶσθον	(φιλέησθον)	φιλῆσθον	(δηλόησθον)	δηλῶσθον
P.	1. (τιμαώμεθα)	τιμώμεθα	(φιλεώμεθα)	φιλώμεθα	(δηλοώμεθα)	δηλώμεθα
	2. (τιμάησθε)	τιμᾶσθε	(φιλέησθε)	φιλῆσθε	(δηλόησθε)	δηλῶσθε
	3. (τιμάωνται)	τιμῶνται	(φιλέωνται)	φιλῶνται	(δηλόωνται)	δηλῶνται

Present Optative.

S.	1. (τιμαοίμην)	τιμῴμην	(φιλεοίμην)	φιλοίμην	(δηλοοίμην)	δηλοίμην
	2. (τιμάοιο)	τιμῷο	(φιλέοιο)	φιλοῖο	(δηλόοιο)	δηλοῖο
	3. (τιμάοιτο)	τιμῷτο	(φιλέοιτο)	φιλοῖτο	(δηλόοιτο)	δηλοῖτο
D.	2. (τιμάοισθον)	τιμῷσθον	(φιλέοισθον)	φιλοῖσθον	(δηλόοισθον)	δηλοῖσθον
	3. (τιμαοίσθην)	τιμῴσθην	(φιλεοίσθην)	φιλοίσθην	(δηλοοίσθην)	δηλοίσθην
P.	1. (τιμαοίμεθα)	τιμῴμεθα	(φιλεοίμεθα)	φιλοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
	2. (τιμάοισθε)	τιμῷσθε	(φιλέοισθε)	φιλοῖσθε	(δηλόοισθε)	δηλοῖσθε
	3. (τιμάοιντο)	τιμῷντο	(φιλέοιντο)	φιλοῖντο	(δηλόοιντο)	δηλοῖντο

Present Imperative.

S.	2. (τιμάου)	τιμῶ	(φιλέου)	φιλοῦ	(δηλόου)	δηλοῦ
	3. (τιμαέσθω)	τιμάσθω	(φιλεέσθω)	φιλείσθω	(δηλοέσθω)	δηλούσθω
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλεῖσθον	(δηλόεσθον)	δηλοῦσθον
	3. (τιμαέσθων)	τιμάσθων	(φιλεέσθων)	φιλείσθων	(δηλοέσθων)	δηλούσθων
P.	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλεῖσθε	(δηλόεσθε)	δηλοῦσθε
	3. (τιμαέσθωσαν or τιμαέσθων)	τιμάσθωσαν or τιμάσθων	(φιλεέσθωσαν or φιλεέσθων)	φιλείσθωσαν or φιλείσθων	(δηλοέσθωσαν or δηλοέσθων)	δηλούσθωσαν or δηλούσθων

Present Infinitive.

(τιμάεσθαι)	τιμᾶσθαι	(φιλέεσθαι)	φιλεῖσθαι	(δηλόεσθαι)	δηλοῦσθαι

Present Participle.

(τιμαόμενος)	τιμώμενος	(φιλεόμενος)	φιλούμενος	(δηλοόμενος)	δηλούμενος

Imperfect.

S. 1.	(ἐτιμαόμην)	ἐτιμώμην	(ἐφιλεόμην)	ἐφιλούμην	(ἐδηλοόμην)	ἐδηλούμην
S. 2.	(ἐτιμάου)	ἐτιμῶ	(ἐφιλέου)	ἐφιλοῦ	(ἐδηλόου)	ἐδηλοῦ
S. 3.	(ἐτιμάετο)	ἐτιμᾶτο	(ἐφιλέετο)	ἐφιλεῖτο	(ἐδηλόετο)	ἐδηλοῦτο
D. 2.	(ἐτιμάεσθον)	ἐτιμᾶσθον	(ἐφιλέεσθον)	ἐφιλεῖσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
D. 3.	(ἐτιμαέσθην)	ἐτιμάσθην	(ἐφιλεέσθην)	ἐφιλείσθην	(ἐδηλοέσθην)	ἐδηλούσθην
P. 1.	(ἐτιμαόμεθα)	ἐτιμώμεθα	(ἐφιλεόμεθα)	ἐφιλούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
P. 2.	(ἐτιμάεσθε)	ἐτιμᾶσθε	(ἐφιλέεσθε)	ἐφιλεῖσθε	(ἐδηλόεσθε)	ἐδηλοῦσθε
P. 3.	(ἐτιμάοντο)	ἐτιμῶντο	(ἐφιλέοντο)	ἐφιλοῦντο	(ἐδηλόοντο)	ἐδηλοῦντο

REMARK. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *αω* sometimes occur in Homer; those of verbs in *εω* are common in Homer and Herodotus; but those of verbs in *οω* are never used. For dialectic forms of these verbs, see § 120.

NOTE 1. Dissyllabic verbs in *εω* contract only *εε* and *εει*. Thus *πλέω*, *sail*, has pres. *πλέω*, *πλεῖς*, *πλεῖ*, *πλεῖτον*, *πλέομεν*, *πλεῖτε*, *πλέουσι*; imperf. *ἔπλεον*, *ἔπλεις*. *ἔπλει*, &c.; infin. *πλεῖν*; partic. *πλέων*.

Δέω, *bind*, is the only exception, and is contracted in most forms; as *δοῦσι*, *δοῦμαι*, *δοῦνται*, *ἔδουν*, partic. *δών*, *δοῦν*. *Δέω*, *to want*, is contracted like *πλέω*.

NOTE 2. A few verbs in *αω* have *η* for *α* in the contracted forms; as *διψάω*, *διψῶ*, *thirst*, *διψῇς*, *διψῇ*, *διψῆτε*; imperf. *ἐδίψων*, *ἐδίψης*, *ἐδίψη*; infin. *διψῆν*. So *ζάω*, *live*, *κνάω*, *scrape*, *πεινάω*, *hunger*, *σμάω*, *smear*, *χράω*, *give oracles*, with *χράομαι*, and *ψάω*, *rub*.

NOTE 3. Ῥιγόω, *shiver*, has infinitive *ῥιγῶν* (with *ῥιγοῦν*), and other similar forms in *ω*. Ἱδρόω, *sweat*, has *ἱδρῶσι*, *ἱδρῴη*, *ἱδρῶντι*, &c.

NOTE 4. The third person singular of the imperfect active does not take *ν* movable in the contracted form; thus *ἐφίλεε* or *ἐφίλεεν* gives *ἐφίλει* (never *ἐφίλειν*). Except *ἐχρῆν* or *χρῆν* (for *ἔχραεν*, see Note 2), and a very few poetic forms.

NOTE 5. The present infinitive active of verbs in *αω* and *οω* (in *ᾶν* and *οῦν*, not *ᾷν* and *οῖν*) is probably contracted from forms in *αεν* and *οεν*. The infinitive in *εν* is Doric (§ 119, 14, *c*). See § 9, 4, N. 2.

NOTE 6. The optative active in *οιησαν* is very rare, and perhaps was never used except (contracted) in verbs in *εω*. (See § 115, 4.)

AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i.e. *increase*) at the beginning.

2. There are three kinds of augment, *syllabic* augment, *temporal* augment, and *reduplication*.

(*a*) The syllabic augment prefixes ε to verbs beginning with a consonant; as λύω, ἔλυον.

(*b*) The temporal augment lengthens the first syllable of verbs beginning with a vowel or a diphthong; as ἄγω, *lead*, ἦγον; οἰκέω, οἰκῶ, *dwell*, ᾤκησα.

(*c*) The reduplication prefixes the initial consonant followed by ε in forming the perfect stem of verbs beginning with a consonant; as λύω, λέ-λυκα; γράφω, *write*, γέ-γραφα. For *Attic* reduplication, see § 102.

REMARK. There is an important distinction between the augment of the imperfect and aorist, which does not belong to the tense stem and never appears except in the indicative, and the reduplication or other augment of the perfect and future perfect, which belongs to the perfect stem, and is therefore retained in all the moods and the participle.

Imperfect and Aorist Indicative.

§ 100. 1. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment ε. *E.g.*

Λύω, ἔλυον, ἔλυσα, ἐλυόμην, ἐλυσάμην, ἐλύθην; γράφ-, *write*, ἔγραφον, ἔγραψα, ἐγράφην; ῥίπτω, *throw*, ἔρριπτον, ἐρρίφην (for ρρ see § 15, 2).

For the pluperfect of these verbs, see § 101, 4.

2. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; ᾰ and ε become η, and ῐ, ο, ῠ become ῑ, ω, ῡ. *E.g.*

Ἄγω, *lead*, ἦγον, ἦχθην; ἐλαύνω, *drive*, ἤλαυνον; ἱκετεύω (ῠ), *implore*, ἱκέτευον (ῠ), ἱκέτευσα (ῐ); ὀνειδίζω, *reproach*, ὠνείδιζον; ὑβρίζω (ῠ), *insult*, ὑβρίσθην(ῠ); ἀκολουθέω, *accompany*, ἠκολούθησα; ὀρθόω, *erect*, ὤρθωσα.

For the augment of verbs beginning with a diphthong, see § 103.

NOTE 1. If the initial vowel is already long, no change takes place in it, except that ᾱ generally becomes η by augment; as ἀθλέω (ᾱθ- contr. from ἀεθ-), *struggle*, ἤθλησα. Both ᾱ and η are found in ἀνᾱλίσκω and ἀνᾱλόω; see also ἀΐω (poetic), *hear*.

NOTE 2. Βούλομαι, *wish*, δύναμαι, *be able*, and μέλλω, *intend*, often add the temporal augment to the syllabic; as ἐβουλόμην or ἠβουλόμην, ἐβουλήθην or ἠβουλήθην; ἐδυνάμην or ἠδυνάμην, ἐδυνήθην or ἠδυνήθην; ἔμελλον or ἤμελλον.

NOTE 3. The second aorist active and middle in all the moods and the participle sometimes has a reduplication in Homer; as πέφραδον from φράζω, *tell*; πέπιθον from πείθω (πῐθ-), *persuade*; τεταρπόμην (§ 109, 4, N. 1) from τέρπω, *delight*; κεκλόμην and κεκλόμενος (§ 109, 7, *b*) from κέλομαι, *command*; ἤραρον from ἀραρίσκω (ἀρ-), *join*; ὤρορον from ὄρνυμι (ὀρ-), *rouse*; πεπαλών (partic.) from πάλλω (πᾰλ-), *shake*; κεκάμω (subj.) from κάμνω (κᾰμ-), so λελάχω from λαγχάνω; πεφιδέσθαι, inf. from φείδομαι (φῐδ-), *spare*, so λε-λαθέσθαι, λε-λαβέσθαι. In the indicative a syllabic augment may be prefixed to the reduplication; as ἐκεκλόμην, ἔπεφνον (from φεν-), ἐπέφραδον.

NOTE 4. Ἄγω, *lead*, has a second aorist with Attic reduplication (§ 102), ἤγαγον (ἀγ-αγ-), which adds the temporal augment in the indicative, subj. ἀγάγω, opt. ἀγάγοιμι, inf. ἀγαγεῖν, part. ἀγαγών; mid. ἠγαγόμην, ἀγάγωμαι, &c., — all in Attic prose. See also the aorists ἤνεγκα and ἤνεγκον (from stem ἐνεκ-, ἐν-ενεκ-, ἐνεγκ-) of φέρω; ἄλαλκον (for ἀλ-αλεκ-ον) of ἀλέξω, *ward off*; and ἐνένιπον of ἐνίπτω (ἐνιπ-), *chide*.

NOTE 5. In Homer a liquid (especially λ) may be doubled like ρ (§ 15, 2), after the augment ε; as ἔλλαχον for ἔλαχον. So sometimes σ; as ἐσσείοντο from σείω.

Perfect, Pluperfect, and Future Perfect.

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect in all their forms by prefixing that consonant followed by ε. This is called *reduplication*. *E.g.*

Λύω, λέ-λυκα, λέ-λυμαι, λε-λυκέναι, λε-λυκώς, λε-λυμένος; γράφω, γέγραφα, γε-γράφθαι. So θύω, *sacrifice*, τέ-θυκα (§ 17, 2); φαίνω (φᾰν), *show*, πέ-φασμαι, πε-φάνθαι; χαίνω, *gape*, κέ-χηνα.

NOTE. Five verbs have *ει* as augment in the perfect instead of the reduplication: **λαγχάνω** (λᾰχ-), *obtain by lot*, **εἴληχα**, **εἴληγμαι**; **λαμβάνω** (λᾰβ-), *take*, **εἴληφα**, **εἴλημμαι** (poet. **λέλημμαι**); **λέγω**, *collect*, in compos., **-εῖλοχα**, **-εῖλεγμαι** with **-λέλεγμαι** (**δια-λέγομαι**, *discuss*, has **διείλεγμαι**); **μείρομαι** (μερ-), *obtain part*, **εἵμαρται**, *it is fated*; stem (ῥε-), **εἴρηκα**, *have said*, **εἴρημαι**, fut. pf. **εἰρήσομαι** (see **εἶπον**). See also **ἔθω**.

An irregular reduplication appears in Homeric **δείδοικα** and **δείδια**, from **δείδω**, *fear*.

2. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (ζ, ξ, ψ), or with ρ have the simple syllabic augment ε in all forms of the perfect and future perfect. *E.g.*

Στέλλω, *send*, **ἔσταλκα**; **ζητέω**, *seek*, **ἐζήτηκα**; **ψεύδω**, *lie*, **ἔψευσμαι**, **ἐψευσμένος**; **ῥίπτω**, *throw*, **ἔρριμμαι**, **ἐρρῖφθαι** (for ρρ see § 15, 2).

NOTE 1. Verbs beginning with **γν**, and some others beginning with a mute and a liquid, take ε instead of the reduplication; as **γνωρίζω**, *recognize*, **ἐγνώρικα**; **γιγνώσκω** (γνο-), *know*, **ἔγνωκα**; but **κλείω**, *shut*, **κέκλεικα** (regularly).

NOTE 2. **Μιμνήσκω** (μνᾰ-), *remind*, has **μέμνημαι** (memini), *remember*, and **κτάομαι**, *acquire*, has both **κέκτημαι** and **ἔκτημαι**, *possess*. See also Homer. pf. pass. of **ῥίπτω** and **ῥυπόω**.

3. Verbs beginning with a short vowel have the temporal augment in all forms of the perfect and future perfect. *E.g.*

Ἄγω, *lead*, **ἦχα**, **ἦγμαι**, **ἠγμένος**; **ἀκολουθέω**, *follow*, **ἠκολούθηκα**, **ἠκολουθηκέναι**; **ὀρθόω**, *erect*, **ὤρθωμαι**; **ὁρίζω**, *bound*, **ὥρικα**, **ὥρισμαι**; **ἀτιμόω**, *dishonor*, **ἠτίμωκα**, **ἠτίμωμαι**, fut. pf. **ἠτιμώσομαι**; the fut. pf. is very rare in verbs which have the temporal augment.

4. When the perfect has the reduplication, the pluperfect generally prefixes to this the syllabic augment ε. But when the perfect has the syllabic augment ε (or **ει**) or the temporal augment, the pluperfect and the perfect are augmented alike. *E.g.*

Λύω, **λέλυκα** **ἐλελύκειν**, **λέλυμαι**, **ἐλελύμην**; **στέλλω**, **ἔσταλκα**, **ἐστάλκειν**, **ἔσταλμαι**, **ἐστάλμην**; **λαμβάνω**, **εἴληφα**, **εἰλήφειν**; **ἀγγέλλω**, *announce*, **ἤγγελκα**, **ἠγγέλκειν**, **ἤγγελμαι**, **ἠγγέλμην**.

NOTE. The reduplicated pluperfect sometimes omits the additional syllabic augment; as **πεπόνθεσαν**, **πεπτώκεσαν**.

Attic Reduplication.

§ 102. Some verbs beginning with *a*, *ε*, or *o* augment the perfect and pluperfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. *E.g.*

Ἀρόω, *plough*, ἀρ-ήρομαι; ἐμέω, *vomit*, ἐμήμεκα; ἐλέγχω, *prove*, ἐλήλεγμαι, ἐληλέγμην; ἐλαύνω (ἐλα-), *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούω, *hear*, ἀκήκοα (§ 110, IV. *d*, N. 1).

Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἔρχομαι, ἐσθίω, ὄλλυμι, ὄμνυμι, ὀρύττω, φέρω. See also, for Ionic or poetic forms, αἱρέω, ἀλάομαι, ἀλυκτέω, ἀραρίσκω, ἐρείπω, ἔχω, ἡμύω, (ὀδυ-) ὀδώδυσμαι, ὄζω, ὁράω (ὄπωπα), ὀρέγω, ὄρνυμι. The *Attic* reduplication (so called by the Greek grammarians) is not peculiarly Attic, and is found in Homer.

Note 1. Ἐγείρω (ἐγερ-), *rouse*, has 2 perf. ἐγρ-ήγορα (for ἐγ-ηγορ-α, cf. § 109, 3), but ἐγ-ήγερμαι. For the Attic reduplication in ἤγαγον, 2 aor. of ἄγω, in ἤνεγκα and ἤνεγκον of φέρω, and in Homeric ἄλαλκον of ἀλέξω, see § 100, 2, N. 4.

Note 2. The pluperfect rarely takes an augment in addition to the Attic reduplication. But ἀκούω, *hear*, ἀκήκοα, generally has ἠκηκόειν in Attic; and ἀπ-ωλώλει (of ἀπ-όλλυμι, ἀπ-όλωλα), ὠμωμόκει (of ὄμνυμι, ὀμώμοκα), and δι-ωρώρυκτο (of δι-ορύσσω, δι-ορώρυγμαι) occur in Attic prose. See Homeric pluperfects of ἐλαύνω and ἐρείδω.

Augment of Diphthongs.

§ 103. Verbs beginning with a diphthong take the temporal augment on the first vowel of the diphthong, *αι* or *ᾳ* becoming *η*, *οι* becoming *ῳ*. *E.g.*

Αἰτέω, *ask*, ᾔτησα; οἰκέω, *dwell*, ᾤκησα ᾠκημένος; αὐξάνω, *increase*, ηὔξησα, ηὔξημαι, ηὐξήθην; ᾄδω, *sing*, ᾖδον.

Note. Ου is never augmented. Ει and ευ are generally without augment; but MSS. and editors differ in regard to many forms, as εἴκασα or ᾔκασα (εἰκάζω, *liken*), εὗδον or ηὗδον (εὕδω, *sleep*), εὕρηκα and εὑρέθην or ηὕρηκα and ηὑρέθην (εὑρίσκω, *find*), εὐξάμην or ηὐξάμην (εὔχομαι, *pray*). Editions vary also in the augment of αὑαίνω, *dry*, and of some verbs beginning with οι, as οἰακοστροφέω, *steer*.

Syllabic Augment before a Vowel.

§ 104. Some verbs beginning with a vowel take the syllabic augment, as if they began with a consonant. When ε follows the augment, εε is contracted into ει. *E.g.*

Ὠθέω (ὠθ-), *push*, ἔωσα, ἔωσμαι, ἐώσθην; ἁλίσκομαι, *be captured*, ἑάλωκα, 2 aor. ἑάλων (or ἥλων); ἄγνυμι (ἀγ-), *break*, ἔαξα, 2 pf. ἔᾱγα; ἔρδω, *do*, Ionic, 2 pf. ἔοργα; ὠνέομαι, *buy*, ἐωνούμην, &c.; ἐθίζω, *accustom*, εἴθῑσα, εἴθῐκα (from ἐεθ-); ἐάω, *permit*, εἴᾱσα, εἴᾱκα.

These verbs are, further, ἑλίσσω, ἕλκω, ἕπω, ἐργάζομαι, ἕρπω or ἑρπύζω, ἑστιάω, ἔχω, ἵημι (ἑ-), with the aorists εἶδον and εἷλον (αἱρέω), the perfects εἰωθα (Fεθ-, ὠθ- for Fωθ-) and ἔοικα (ἰκ-), and plpf. εἰστήκειν (for ἐεστ-) of ἵστημι. See also Ionic and poetic forms under ἀνδάνω, ἅπτω, εἶδομαι, εἷλω, εἶπον, εἴρω, ἕλπω, ἔννυμι, ἵζω, and ἕζομαι.

Note 1. Ὁράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after the syllabic; as ἑώρων, ἑώρᾱκα (or ἑόρᾱκα), ἑώρᾱμαι; ἀν-έῳγον, ἀν-έῳξα (rarely ἤνοιγον, ἤνοιξα, § 105, N. 3). Homer has ἐήνδανον from ἀνδάνω, *please*: ἐωνοχόει imp. of οἰνοχοέω, *pour wine*; and 2 plpf. ἐώλπει and ἐώργει from ἔλπω and ἔρδω. Ἑορτάζω, *keep holiday* (Hdt. ὁρτάζω) has Attic imp. ἑώρταζον.

Note 2. This form of augment is explained on the supposition that these verbs originally began with the consonant *F* or some other consonant, which was afterwards dropped: thus εἶδον, *saw*, is for ἐFιδον (cf. Latin *vid-i*); ἔοργα is for ἑFεFοργα, from stem Fεργ- (§ 110, IV. *d*), cf. Eng. *work* (German *Werk*); and ἕρπω, *creep*, is for σ-ερπω (cf. Latin *serpo*).

Augment of Compound Verbs.

§ 105. 1. In compound verbs, the augment follows the preposition. Prepositions (except περί and πρό) drop a final vowel before the augment ε. *E.g.*

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰσ-άγω, εἰσ-ῆγον (§ 26, N. 1); ἐκ-βάλλω, ἐξ-έβαλλον (§ 13, 2); συλ-λέγω, συν-έλεγον; συμ-πλέκω, συν-έπλεκον (§ 16, 5); συγ-χέω, συν-έχεον, συγ-κέχυκα; συσκευάζω, συν-εσκεύαζον (§ 16, 6, N. 3); ἀπο-βάλλω, ἀπ-έβαλλον; — but περι-έβαλλον and προ-έλεγον. See § 131, 7.

Note 1. Πρό may be contracted with the augment; as προῦλεγον and προῦβαινον, for προέλεγον and προέβαινον.

Note 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions (called *indirect*

compounds), are augmented after the preposition; as *ὑποπτεύω* (from *ὕποπτος*), *suspect*, *ὑπώπτευον*, as if the verb were from *ὑπό* and *ὀπτεύω*; *ἀπολογέομαι*, *defend one's self*, *ἀπ-ελογησάμην*; see also *ἐκκλησιάζω*. *Παρανομέω*, *transgress law*, *παρηνόμουν*, &c. is very irregular. *Κατηγορέω* (from *κατήγορος*), *accuse*, has *κατηγόρουν* (not *ἐκατηγόρουν*). See *διαιτάω* and *διᾱκονέω* in the Catalogue of Verbs.

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as *καθέζομαι*, *sit*, *ἐκαθέζετο*; *καθίζω*, *ἐκάθιζον*; *καθεύδω*, *sleep*, *ἐκάθευδον* and *καθηῦδον* (Ep. *καθεῦδον*); *ἀνέχω*, *ἠνειχόμην*, *ἠνεσχόμην* (or *ἠνσχόμην*). See *ἀφίημι*, *ἀμφιέννυμι*, *ἀμφιγνοέω*, *ἀμπίσχομαι*, *ἐνοχλέω*, and *ἀμφισβητέω*, *dispute*, *ἠμφισβήτουν* and *ἠμφεσβήτουν* (as if the last part were *-σβητεω*).

2. Indirect compounds of *δυσ-*, *ill*, and occasionally those of *εὖ*, *well*, are augmented after the adverb, if the following part begins with a vowel. *E.g.*

Δυσαρεστέω, *be displeased*, *δυσηρέστουν*; *εὐεργετέω*, *do good*, *εὐηργέτηκα* (or *εὐεργ-*).

NOTE. In other cases, compounds of *δυσ-* are augmented at the beginning, and those of *εὖ* generally omit the augment.

3. Other indirect compounds are augmented at the beginning. See, however, *ὁδοποιέω*.

Omission of Augment.

§ **106.** 1. In the imperfect and aorist, the temporal augment is often omitted by Herodotus; as in *ἀμείβετο* and *ἀμείψατο* (for *ἠμείβετο* and *ἠμείψατο*); and both temporal and syllabic augment by the Epic and Lyric poets, as in *ὁμίλεον*, *ἔχον*, *δῶκε* (for *ὡμίλεον*, *εἶχον*, *ἔδωκε*).

NOTE. The reduplication or augment of the perfect stem is very rarely omitted. But Homer has *δέχαται* for *δεδέχαται*, from *δέχομαι*, *receive*; and Herodotus occasionally omits the temporal augment, as in *καταρρώδηκας* (for *κατ-ηρρ-*), and he makes *ἐπαλιλλόγητο* as plpf. of *παλιλλογέω*, *repeat*.

2. The Attic poets sometimes omit the augment in (lyric) choral passages, seldom in the dialogue of the drama. In Attic prose we have *χρῆν* for *ἐχρῆν* (impf. of *χρή*), *must*.

VERBAL STEMS.

Formation of the Present Stem from the Simple Stem.

§ 107. That we may know to what present any verbal form is to be referred, we must understand the relations which exist in different classes of verbs between the present stem and the simple stem (§ 92, 2). When these are not identical (as they are in λύω), the present stem is generally an enlarged form of the simple stem; as in κόπτ-ω (κοπ-), *strike*, μανθάν-ω (μαθ-), *learn*, δοκέ-ω (δοκ-), *believe*. In a few very irregular verbs, however, there is no connection to be seen between the present stem and the stem or stems which are in use in other tenses; as in φέρω (φερ-), *bear*, fut. οἴσω (οἰ-), aor. ἤνεγκα (ἐνεγκ-).

§ 108. Verbs in ω are divided into eight classes with reference to the formation of the present stem from the simple stem.

I. First Class. (*Stem unchanged.*) Here the present is formed directly from the single stem of the verb; as in λύ-ω, *loose*, λέγ-ω, *say*, πλέκ-ω, *weave*, ἄγ-ω, *lead*, γράφ-ω, *write*.

Note. The pure verbs of this class which irregularly retain a short vowel in certain tenses are given in § 109, 1, N. 2; those which insert σ in certain tenses, in § 109, 2; and the verbs which add ε to the stem in some or all tenses not of the present system (as βούλομαι), in § 109, 8. These and other verbs of this class which are peculiar in their inflection will be found in the Catalogue of Verbs.

II. Second Class. (*Lengthened Stems.*) 1. This includes all verbs with *mute* simple stems which form the present stem by lengthening a short vowel, ᾰ to η, ι to ει (sometimes to ῑ), ῠ to ευ (sometimes to ῡ); as τήκ-ω (τᾰκ-), *melt*, λείπ-ω (λῐπ-), *leave*, φεύγ-ω (φῠγ-), *flee*, τρίβ-ω (τρῐβ-), *rub*, ψύχ-ω (ψῠχ-), *cool*.

Here belong, further, κήδω (κᾰδ-), λήθω (λᾰθ-), σήπω (σᾰπ-), ἀλείφω (ἀλῐφ-), ἐρείπω (ἐρῐπ-), πείθω (πῐθ-), στείβω (στῐβ-), στείχω (στῐχ-), φείδομαι (φῐδ-), θλίβω (θλῐβ-), πνίγω (πνῐγ-), πεύθομαι (πῠθ-), τεύχω

(τῦχ-), τύφω (τῦφ-), φρύγω (φρῦγ-); with Ionic or poetic ἐρείκω (ἐρῑκ-), ἐρεύγομαι (ἐρῦγ-), κεύθω (κῦθ-), τμήγω (τμᾰγ-), and (θᾰπ- or τᾰφ-) stem of τέθηπα and ἔτᾰφον; see also εἴκω (ἰκ-). Τρώγω (τρᾰγ-) irregularly lengthens ᾰ to ω. See also § 108, V. Note 1 (*b*).

2. Six verbs in εω with stems in ῠ belong by formation to this class. These originally lengthened ῠ to ευ, which became ϵF (§ 1, N. 2) before a vowel, and finally dropped F and left ϵ; as πλῠ-, πλευ-, πλϵF-ω, πλέ-ω, *sail.*

These verbs are θέω (θῠ-), *run*, νέω (νῦ-), *swim*, πλέω (πλῠ-), *sail*, πνέω (πνῦ-), *breathe*, ῥέω (ῥῦ-), *flow*, χέω (χῦ-), *pour*. The poetic σεύω (σῦ-), *urge*, has this formation, with ευ retained.

Note. Verbs of the second class have the lengthened stem, as τηκ- in τήκω, νευ- in (νεFω) νέω, in all tenses except in the second perfect, second aorist, and second passive tense systems; as φεύγω, φεύξομαι, ἔφυγον; τήκω, τήξω, τέτηκα, ἐτάκην; ῥέω (for ῥεFω), ῥεύσομαι, ἐρρύην. Exceptions are the perfect middle of ἀλείφω, ἐρείκω, ἐρείπω, στείβω, τεύχω, the perfect active of ῥέω and τρίβω, and most tenses of χέω and σεύω. The lengthened stem of the second perfect (as in τέτηκα, λέλοιπα, &c.) is explained on the general principle, § 109, 3.

III. Third Class. (*Verbs in* πτω, *or* T *Class.*) Simple labial (π, β, φ) stems generally add τ, and thus form the present in πτω (§ 16, 1); as κόπτ-ω (κοπ-), *cut*, βλάπτ-ω (βλαβ-), *hurt*, ῥίπτ-ω (ῥιφ-), *throw.*

Here the exact form of the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπην, ἐβλάβην, and ἐρρίφην; and in καλύπτω (καλῠβ-), *cover*, it is seen in καλύβ-η, *hut.*

The verbs of this class are ἅπτ-ω (ἁφ-), βάπτ-ω (βᾰφ-), βλάπτ-ω (βλᾰβ-), θάπτ-ω (τᾰφ-), θρύπτ-ω (τρῦφ-), καλύπτ-ω (καλῠβ-), κάμπτ-ω (καμπ-), κλέπτ-ω (κλεπ-), κόπτ-ω (κοπ-), κρύπτ-ω (κρῦβ- or κρῦφ-), κύπτ-ω (κῦφ-), ῥάπτ-ω (ῥᾰφ-), ῥίπτ-ω (ῥῖφ-), σκάπτ-ω (σκαφ-), σκέπτομαι (σκεπ-), σκήπτω (σκηπ-), σκώπτω (σκωπ-), τύπτω (τῠπ-), with Homeric and poetic γνάμπτω (γναμπ-), ἐνίπτω (ἐνῐπ-), and μάρπτω (μαρπ-). Τίκτω (τεκ-), probably for τεκτ-ω, belongs here.

IV. Fourth Class. (*Iota Class.*) This includes all verbs in which occur any of the euphonic changes arising from the addition of ι to the simple stem in forming the present stem (§ 16, 7). There are three divisions: —

1. (*Verbs in* σσω *or* ττω *and* ζω.) (*a*) Presents in σσω (ττω) generally come from palatal stems, κ, γ, or χ with ι becoming

σσ (ττ). These have futures in ξω; as πράσσω (πρᾱγ-), *do*, fut. πράξω; μαλάσσω (μαλᾰκ-, seen in μαλακός), *soften*, fut. μαλάξω; ταράσσω (ταρᾰχ-, seen in ταρᾰχή), *confuse*, fut. ταράξω. See § 16, 7 (*a*).

See also κηρύσσω (κηρῡκ-), φυλάσσω (φυλᾰκ-), πτήσσω (πτηκ-), φρίσσω (φρῑκ-), ἀλλάσσω (ἀλλᾰγ-), μάσσω (μᾰγ-), τάσσω (τᾰγ-), πλήσσω (πληγ-), ὀρύσσω (ὀρῠχ-), in the Catalogue, and many other verbs in σσω.[1]

NOTE. A few presents in σσω (ττω) come from lingual stems, and have futures in σω; as ἐρέσσω, *row* (from stem ἐρετ-, seen in ἐρέτης, *rower*), aor. ἤρεσα (§ 16, 2). So also ἁρμόττω (fut. ἁρμόσω), βλίττω (μελιτ-, § 14, N. 1), λίσσομαι (λιτ-), πάσσω, πλάσσω, πτίσσω, with ἀφάσσω (Hdt.), and poetic ἰμάσσω, κορύσσω (κορῠθ-), νίσσομαι. One has a labial stem, πέσσω (πεπ-), *cook*, fut. πέψω.

(*b*) Presents in ζω may come from stems in δ and have futures in σω, or from stems in γ (or γγ) and have futures in ξω; as φράζω (φραδ-), *say*, fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομῐδ-, seen in κομιδή), *carry*, fut. κομίσω; ῥέζω (ῥεγ-), *do*, poetic, fut. ῥέξω; κλάζω (κλαγγ-, compare *clango*), *scream*, fut. κλάγξω. See § 16, 7 (*b*).

See also ἁρπάζω (ἁρπᾰδ-), θαυμάζω (θαυμᾰδ-), ἐρίζω (ἐρῐδ-), ἵζω (ἱδ-), νομίζω (νομῐδ-), ὄζω (ὀδ-), πελάζω (πελᾰδ-), σώζω (σωδ-), χάζω (χᾰδ-); κράζω (κρᾰγ-), σφάζω (σφᾰγ-), μύζω (μυγ-), *grumble*; σαλπίζω (σαλπιγγ-); with Ionic or poetic βαστάζω (βαστᾰδ-), κρίζω (κρῐγ-), τρίζω (τριγ-), πλάζω (πλαγγ-); &c.

NOTE 1. Some verbs in ζω have stems both in δ and γ; as παίζω (παιδ-, παιγ-), *play*, fut. παιξοῦμαι (§ 110, II. N. 2), aor. ἔπαισα. See also poetic forms of ἁρπάζω and νάσσω.

NOTE 2. Νίζω (νῐβ-), *wash*, has a labial stem.

2. (*Verbs with lengthened Liquid Stems.*) (*c*) Presents in λλω are formed from simple stems in λ with added ι, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω. See § 16, 7 (*c*).

See also βάλλω (βᾰλ-), θάλλω (θᾰλ-), ὀκέλλω (ὀκελ-), πάλλω (πᾰλ-), σκέλλω (σκελ-), τέλλω (τελ-), ἅλλομαι (ἁλ-), &c.

(*d*) Presents in αινω, ειν, αιρω, and ειρω are formed from simple stems in ᾰν, εν, ᾰρ, and ερ, with added ι, which, after

[1] The lists of verbs of the fourth class are not complete, while those of the other classes which are given contain all the verbs in common use.

metathesis, is contracted with the preceding vowel; as *φαίνω, show*, for *φαν-ι-ω*, fut. *φᾰνῶ*; *κτείνω, kill*, for *κτεν-ι-ω*; *αἴρω, raise*, for *ἀρ-ι-ω*; *σπείρω, sow*, for *σπερ-ι-ω*. See § 16, 7 (*d*).

Those in *ῑνω, ῡνω*, and *ῡρω* may be formed in the same way from simple stems in *ῐν, ῠν*, and *ῠρ, ῐ* becoming *ῑ*, and *ῠ* becoming *ῡ*; as *κρίνω, judge*, for *κρῐν-ι-ω*, fut. *κρῐνῶ*; *ἀμύνω, ward off*, for *ἀμῠν-ι-ω*, fut. *ἀμῠνῶ*; *σῦρω, draw*, for *σῠρ-ι-ω*.

See also *εὐφραίνω* (*εὐφρᾰν-*), *κερδαίνω* (*κερδᾰν-*), *μιαίνω* (*μιᾰν-*), *ξηραίνω* (*ξηρᾰν-*), *σημαίνω* (*σημᾰν-*), *ὑφαίνω* (*ὑφᾰν-*), *τείνω* (*τεν-*), poetic *θείνω* (*θεν-*), *γείνομαι* (*γεν-*), *σαίρω* (*σᾰρ-*), *χαίρω* (*χᾰρ-*), *ἐγείρω* (*ἐγερ-*), *κείρω* (*κερ-*), *φθείρω* (*φθερ-*), *κλίνω* (*κλῐν-*), *πλύνω* (*πλῠν-*), *ὀξύνω* (*ὀξῠν-*), *αἰσχύνω* (*αἰσχῠν-*), *ὀλοφύρομαι* (*ὀλοφῠρ-*), &c.

NOTE 1. *Ὀφείλω* (*ὀφελ-*), *be obliged, owe*, follows the analogy of stems in *εν*, to avoid confusion with *ὀφέλλω* (*ὀφελ-*), *increase*; but in Homer it has a regular form *ὀφέλλω*. Homer has *εἵλομαι* (*ἑλ-*) *press*.

NOTE 2. Verbs of this division (2) regularly have futures and aorists active and middle of the *liquid* form (§ 110, II. 2). For exceptions (in poetry), see § 110, II. N. 4.

NOTE 3. Many verbs with liquid stems do not belong to this class; as *δέμω* and *δέρω* in Class 1. For *βαίνω*, &c., see V. Note 1.

3. (*Lengthened Vowel Stems.*) (*e*) Here belong two verbs in *αιω* with stems in *αυ, καίω, burn*, and *κλαίω, weep* (Attic also *κᾶω* and *κλᾶω*). These stems *καυ-* and *κλαυ-* (seen in *καύσω* and *κλαύσομαι*) became *καϝι-* and *κλαϝι-*, whence *και-* and *κλαι-* (see II. 2).

NOTE. The Epic forms other present stems in this way; so *δαίω* (*δα-*), *burn, μαίομαι* (*μα-*), *seek, ναίω* (*να-*), *inhabit, ὀπνίω* (*ὀπν-*), *marry*, and perhaps *δαίομαι, divide*.

V. FIFTH CLASS. (N *Class.*) 1. Some simple stems are strengthened in the present by adding *ν*; as *φθάν-ω* (*φθᾰ-*), *anticipate*; *τίν-ω* (*τι-*), *pay*; *φθίν-ω* (*φθι-*), *waste*; *δάκν-ω* (*δᾰκ-*), *bite*; *κάμν-ω* (*κᾰμ-*), *be weary*; *τέμν-ω* (*τεμ-*), *cut*.

So *βαίνω* (*βᾰ-, βᾰν-*, Note 1), *πίνω* (*πι-*, see also VIII.), *δύνω* (with *δύω*), Hom. *θύνω* (with *θύω*), *rush*; for *ἐλαύνω* (*ἐλᾰ-*), see N. 2.

2. Some consonant stems add *ᾰν*; *ἁμαρτάν-ω* (*ἁμαρτ-*), *err*; *αἰσθάν-ομαι* (*αἰσθ-*), *perceive*; *βλαστάν-ω* (*βλαστ-*), *sprout*.

If the last vowel of the simple stem is short, *ν* (*μ* or *γ* before a labial or a palatal, § 16, 5) is inserted after the vowel;

as λανθάν-ω (λᾰθ-, λανθ-), *escape notice*; λαμβάν-ω (λᾰβ-, λαμβ-), *take*; θιγγάνω (θῖγ-, θιγγ-), *touch*.

So αὐξάν-ω (with αὔξ-ω), δαρθάν-ω (δαρθ-), ἀπ-εχθάνομαι (ἐχθ-), ἰζάν-ω (with ἵζ-ω), poetic κιχάν-ω (κῐχ-), οἰδάν-ω (with οἰδ-έω, Class 7), ὀλισθάν-ω (ὀλισθ-), ὀσφραίν-ομαι (ὀσφρ-, N. 1), ὀφλισκάν-ω (ὀφλ-, ὀφλισκ-, VI.), with poetic ἀλιταίν-ομαι (ἀλῑτ-, N. 1), ἀλφάν-ω (ἀλφ-), ἐριδαίνω (ἐρῑδ-). With inserted ν, γ, or μ, ἀνδάν-ω (ἀδ-), λαγχάν ω (λᾰχ-), μανθάν-ω (μᾰθ-), πυνθάν-ομαι (πῠθ-), τυγχάν-ω (τῠχ-), with poetic χανδάνω (χᾰδ-), ἐρυγγάν-ω (ἐρῠγ-).

3. A few stems add νε: βυνέ-ω (with βύ-ω), *stop up*, ἱκνέ-ομαι (with ἵκ-ω), *come*, κυνέ-ω (κυ-), *kiss*; also ἀμπ-ισχνέ-ομαι, *have on*, and ὑπ-ισχνέ-ομαι, *promise*, from ἴσχ-ω (VIII.).

4. Some stems add νυ (after a vowel, ννυ): these form the second class (in νῦμι) of verbs in μι, as δείκνυ-μι (δεικ-), *show*, κεράννυ-μι (κερα-), *mix*, and are enumerated in § 125, 5. Some of these have also the present in ννω (§ 122, N. 5).

NOTE 1. (*a*) Βαίνω (βᾰ-, βᾰν-), *go*, and ὀσφραίνομαι (ὀσφρ-, ὀσφρᾰν-), *smell*, not only add ν or αν, but lengthen ᾰν to αιν on the principle of Class 4. They belong here, however, as they do not have the inflection of liquid verbs (IV. 2, Note 2). See also κερδαίνω, ῥαίνω, τετραίνω, with Hom. ἀλιταίνομαι (ἀλιτ-, ἀλιτᾰν-) and ἐριδαίνω.

(*b*) Some simple stems of this class lengthen a short vowel (on the principle of Class 2) in other tenses than the present; as λαμβάνω (λᾰβ-), fut. λήψομαι (ληβ-): so δάκνω, λαγχάνω, λανθάνω, τυγχάνω. See also ἐρυγγάνω, ἔρχομαι, ζεύγνυμι, and πυνθάνομαι.

NOTE 2. Ἐλαύνω (ἐλα-), *drive*, is irregular in the present stem (probably for ἐλα-νυ-ω). Ὄλ-λυ-μι (ὀλ-), *destroy*, adds λυ instead of νυ (by assimilation) to the stem ὀλ-. Δαμνάω (δᾰμ-), *subdue*, adds να.

VI. SIXTH CLASS. (*Verbs in* σκω.) These add σκ or (after a consonant) ισκ to the simple stem to form the stem of the present; as γηρά-σκω (γηρα-), *grow old*, εὑρ-ίσκω (εὑρ-), *find*, ἀρέ-σκω (ἀρε-), *please*, στερ-ίσκω (στερ-), *deprive*.

These verbs are, further, ἁλ-ίσκομαι, ἀμβλ-ίσκω, ἀμπλακ-ίσκω (poetic), ἀναλ-ίσκω, ἀπαφ-ίσκω (poet.), ἀραρ-ίσκω (poet.), βά-σκω, βι-βρώ-σκω (βρο-), βιώ-σκομαι (βιο-), βλώ-σκω (μολ-, βλο-), γεγων-ίσκω, γι-γνώ-σκω (γνο-), δι-δρά-σκω (δρα-), ἐπαυρ-ίσκω (poet.), ἡβά-σκω, θνή-σκω (θαν-, θνα-), θρώ-σκω (θορ-, θρο-), ἰλά-σκομαι, μεθύ-σκω, μι-μνή-σκω (μνᾰ-), πι-πί-σκω (Ion. and Pind.), πι-πρά-σκω, τι-τρώ-σκω (τρο-), φά-σκω, χά-σκω. See also the verbs in N. 3, and ὀφλισκάνω.

NOTE 1. Many verbs of this class reduplicate the present stem (§ 109, 7, *c*) by prefixing its initial consonant with ι, as γι-γνώ-σκω (γνο-). Ἀρ-αρ-ίσκω (ἀρ-αρ-) has an Attic reduplication (§ 102, N. 1).

NOTE 2. Stems in **ο** lengthen **ο** to **ω** before **σκω**, as in **γιγνώσκω**; and some in **ᾰ** lengthen **ᾰ** to **η**, as in **μ·μνήσκω** (**μνᾰ-**) and **θνήσκω** (**θᾰν-**, **θνᾰ-**, § 109, 7, *a*).

NOTE 3. Three verbs, **ἀλύ-σκω** (**ἀλῦκ-**), *avoid*, **διδά-σκω** (**διδᾰχ-**), *teach*, and **λᾰ́-σκω** (**λᾰκ-**), *speak*, omit **κ** or **χ** before **σκω** instead of inserting **ι**. So Homeric **ἐίσκω** or **ἴσκω** (**ἐϊκ-** or **ικ-**).

NOTE 4. These verbs, from their ending **σκω**, are often called *inceptive* verbs, although few of them have any inceptive meaning.

VII. SEVENTH CLASS. (E *Class.*) A few simple stems add **ε** to form the present stem; as **δοκέ-ω** (**δοκ-**), *seem*, fut. **δόξω**; **ὠθέ-ω** (**ὠθ-**), *push*, fut. **ὤσω** (§ 16, 2); **γαμέ-ω** (**γᾰμ-**), *marry*, fut. (**γαμέω**) **γαμῶ**.

These verbs are, further, **γεγωνέω**, **γηθέω**, **κτυπέω**, **κυρέω**, **μαρτυρέω** (with **μαρτύρομαι**), **ῥιπτέω** (with **ῥίπτω**), **φιλέω** (v. Epic forms); and poetic **δατέομαι**, **δουπέω**, **εἰλέω**, **ἐπαυρέω**, **κεντέω**, **πατέομαι**, **ῥιγέω**, **στυγέω**, **τορέω**, and **χραισμέω**. See also **πεκτέω** (**πεκ-**, **πεκτ-**).

Most verbs in **εω** belong to the first class, as **ποιέω** (**ποιε-**).

NOTE. A few chiefly poetic verbs form present stems by adding **α** in the same way to the simple stem: see **βρυχάομαι**, **γοάω**, **δηριάω**, **μηκάομαι**, **μητιάω**, **μυκάομαι**.

VIII. EIGHTH CLASS. (*Mixed Class.*) This includes the few irregular verbs in which any of the tense stems are so essentially different from others, or which are otherwise so peculiar in formation, that they cannot be brought under any of the preceding classes. They are the following: —

αἱρέω (**ἑλ-**), *take*, fut. **αἱρήσω**, 2 aor. **εἷλον**.

ἀλέξω (**ἀλεκ-**), *ward off*, fut. **ἀλεξήσω** (§ 109, 8), **ἀλεξήσομαι**, and **ἀλέξομαι**; 2 aor. **ἄλαλκον** (Hom.) for **ἀλ-αλεκ-ον** (§ 100, 2, N. 4).

γίγνομαι (**γεν-** or **γν-**, **γενε-**, **γᾰ-**), *become*, for **γι-γενομαι**, fut. **γενήσομαι**, 2 aor. **ἐγενόμην**, 2 pf. **γέγονα** (§ 109, 3) with **γεγάασι**, &c. (§ 125, 4).

ἔθω (**Fεθ-**, **Fωθ-**, **ὠθ-**), *be accustomed*, 2 pf. **εἴωθα**, 2 plpf. **εἰώθειν**.

εἶδον (**Fιδ-**, **ἰδ-**), *saw*, *vidi*, 2 aorist (no present act.); 2 pf. **οἶδα**, *know* (§ 127). Mid. **εἴδομαι** (poetic).

εἶπον (**εἰπ-**, **ἐρ-**, **ῥε-**), *spoke*, 2 aor. (no pres.); fut. (**ἐρέω**) **ἐρῶ**, pf. **εἴ-ρη-κα**. The stem **εἰπ-** is for **ἐ-επ** (orig. **Fε-Fεπ-**), and **ἐρ-** (**ῥε-**) is for **Fερ-** (**Fρε-**), seen in Lat. *ver-bum* (§ 109, 7, *a*). So **ἐν-έπω**.

ἔρχομαι (**ἐλύθ-** or **ἐλθ-**, **ἐλευθ-**), *go*, fut. **ἐλεύσομαι** (poet.), 2 aor. **ἦλθον**.

ἔρδω (**ἐργ-**), *work*, poetic, fut. **ἔρξω**; by metathesis **ἐργ-** becomes **ῥεγ-** in **ῥέζω** (Class 4). Originally the stem was **Fεργ-**, as in **ἔργον**, *work*, German *Werk*.

ἐσθίω (*ἐδ-*, *φᾰγ-*), *eat*, fut. *ἔδομαι*, 2 aor. *ἔφαγον*.

εἶπω (Attic only in comp.), *be about*; mid. *ἔπομαι*, *follow* (*σεπ-* or *σπ-*, *ἑπ-*), fut. *ἕψομαι*, 2 aor. *ἐσπόμην*.

ἔχω (*σεχ-* or *σχ-*, *σχε-*), *have*, fut. *ἕξω* or *σχήσω*, 2 aor. *ἔσχον* (for *ἐ-σεχ-ον*). Also *ἴσχω* (for *σι-σεχ-ω*).

ὁράω (*ὀπ-*), *see*, fut. *ὄψομαι*, pf. *ἑώρακα*. See *εἶδον*.

πάσχω (*πᾰθ-*, *πενθ-*), *suffer*, fut. *πείσομαι*, 2 pf. *πέπονθα*, 2 aor. *ἔπαθον*.

πίνω (*πι-*, *πο-*), *drink*, fut. *πίομαι*, pf. *πέπωκα*, 2 aor. *ἔπιον*.

πίπτω (*πετ-*, *πτο-*), *fall*, for *πι-πετ-ω*, fut. *πεσοῦμαι*, pf. *πέ-πτω-κα*, 2 aor. *ἔπεσον* (Dor. *ἔπετον*).

τρέχω (*δρᾰμ-*, *δραμε-*), *run*, fut. *δραμοῦμαι*, pf. *δεδράμηκα*, 2 aor. *ἔδραμον*.

φέρω (*οἰ-*, *ἐνεκ-*, by redupl. and sync. *ἐν-ενεκ*, *ἐνεγκ-*), *bear*, fero; fut. *οἴσω*, aor. *ἤνεγκα* (§ 109, 7, *b*), pf *ἐν-ήνοχ-α* (§ 109, 3, N. 2), *ἐν-ήνεγ-μαι*, aor. p. *ἠνέχθην*.

For full forms of these verbs, see the Catalogue.

NOTE. Occasional Homeric or poetic irregular forms appear even in some verbs of the first seven classes. See *ἀκαχίζω* and *χανδάνω* in the Catalogue.

Modification of Verbal Stems.

REMARK. This section includes all those modifications of the stem which follow recognized principles, or which occur in so many verbs that they deserve special notice. For example, the change from *τιμᾰ-* in *τιμάω* to *τιμη-* in *τιμήσω*, that from *στεργ-* in *στέργω* to *ἐστοργ-* in 2 pf. *ἔστοργα*, that from *στελ-* (stem of *στέλλω*) to *στειλ-* in *ἔστειλα* and *ἐστᾰλ-* in *ἔσταλ-κα*, and that from *βᾰλ-* (stem of *βάλλω*) to *βεβλη-* (for *βεβλᾰ-*) in *βέβληκα*, all follow definite principles; while that from *πι-* to *πο-* in *πίνω* and that from *πᾰθ-* to *πενθ-* in *πάσχω* (§ 108, VIII.) are mere irregularities.

§ 109. 1. Most stems ending in a short vowel lengthen this vowel in all tenses formed from these stems, except the present and imperfect. *A* and *ε* become *η*, and *ο* becomes *ω*; but when *ᾰ* follows *ε*, *ι*, or *ρ*, it becomes *ᾱ*. *E.g.*

Τιμάω (*τιμᾰ-*), *honor*, *τιμή-σω*, *ἐτίμη-σα*, *τετίμη-κα*, *τετίμη-μαι*, *ἐτιμήθην*: *φιλέω* (*φιλε-*), *love*, *φιλήσω*, *ἐφίλησα*, *πεφίληκα*, *πεφίλημαι*, *ἐφιλήθην*, *δηλόω* (*δηλο-*), *show*, *δηλώσω*, &c.; so *τῑ́ω*, *τίσω* (*ῑ*); *δακρῡ́ω*, *δακρύσω* (*ῡ*). But *ἐάω*, *ἐάσω* (*ᾱ*); *ἰάομαι*, *ἰάσομαι* (*ᾱ*); *δράω*, *δράσω* (*ᾱ*), *ἔδρᾱσα*, *δέδρᾱκα*.

This applies also to stems which *become* vowel stems by metathesis (§ 109, 7), as *βάλλω* (*βᾰλ-*, *βλᾰ-*), *throw*, pf. *βέβλη-κα*; *κάμνω* (*κᾰμ-*,

κμᾰ-), *labor*, κέκμη-κα; or by adding ε (§ 109, 8), as βούλομαι (βουλ-, βουλε-), *wish*, βουλή-σομαι, βεβούλη-μαι, ἐβουλή-θην.

NOTE 1. Λύω, *loose*, generally has ῠ in Attic poetry in the present and imperfect (generally ῡ in Homer); in other tenses it has ῡ only in the future and aorist active and middle and in the future perfect. Ἀκροάομαι, *hear*, has ἀκροάσομαι, &c.; χράω, *give oracles*, lengthens ᾰ to η; as χρήσω, &c. So τρήσω and ἔτρησα from stem τρα-; see τετραίνω, *bore*.

NOTE 2. Some vowel stems retain the short vowel, contrary to the general rule (§ 109, 1); as γελᾰ́ω, *laugh*, γελᾰ́σομαι, ἐγέλᾰσα; ἀρκέω, *suffice*, ἀρκέσω, ἤρκεσα; μάχομαι (μαχε-) *fight*, μαχέσομαι (Ion.), ἐμαχεσάμην.

(*a*) This occurs in the following verbs: (pure verbs) ἄγαμαι, αἰδέομαι, ἀκέομαι, ἀλέω, ἀνύω, ἀρκέω, ἀρόω, ἀρύω, γελάω, ἑλκύω (v. ἕλκω), ἐμέω, ἐράω, ζέω, θλάω, κλάω, *break*, ξέω, πτύω, σπάω, τελέω, τρέω, φλάω, χαλάω; and Epic ἀκηδέω, κοτέω, λοέω, νεικέω, and the stems (ἀᾰ-) and (ἀε-); — (other verbs with vowel stems) ἀρέσκω (ἀρε-), ἄχθομαι (ἀχθε-), ἐλαύνω (ἐλᾰ-), ἱλάσκομαι (ἱλᾰ-), μεθύσκω (μεθῠ-); also all verbs in ανυμι and εννυμι, with stems in ᾰ and ε (given in § 125, 5), with ὄλλυμι (ὀλε-) and ὄμνυμι (ὀμο-).

(*b*) The final vowel of the stem is variable in quantity in different tenses in the following verbs: (pure verbs) αἰνέω, αἱρέω, δέω, *bind*, δύω (v. δύνω), ἐρύω (Epic), θύω, *sacrifice*, καλέω, λύω, μύω, ποθέω, πονέω; — (other verbs) βαίνω (βᾰ-), εὑρίσκω (εὑρ-, εὑρε-), μάχομαι (μαχε-), πίνω (πῐ-, πο-), φθάνω (φθᾰ-), φθίνω (φθῐ-).

2. Many vowel stems have σ added, before all endings *not beginning with* σ, in the perfect middle and first passive tense systems. *E.g.*

Τελέω, *finish*, τετέλε-σ-μαι, ἐτετελέσμην, ἐτελέσθην (§ 97, 4); γελάω, *laugh*, ἐγελά-σ-θην, γελασθήναι; χράω, *give oracles*, χρήσω, κέχρη-σ-μαι, ἐχρήσθην.

This occurs in all the verbs included in 1, N. 2 (*a*), except ἀρόω, so far as they form these tenses, and in the following: ἀκούω, δράω, θραύω, κελεύω, κλείω (κλῄω), κνάω, κναίω, κρούω, κυλίω, λεύω, νέω, *heap*, ξύω, παίω, παλαίω, παύω, πρίω, σείω, τίνω, ὕω, χόω, χράω, χρίω, and poetic ῥαίω. Some, however, have forms both with and without σ. See the Catalogue.

3. In the second perfect the simple stem generally changes ε to ο, and lengthens other short vowels, ᾰ to η (after ρ to ᾱ), ο to ω, ῐ to οι, and ῠ to ευ. *E.g.*

Στέργ-ω, *love*, ἔστοργα; γίγνομαι (γεν-), *become*, γέγονα, ἐγεγόνειν; τίκτω (τεκ-), *bring forth*, τέτοκα; φαίνω (φᾰν-), πέφηνα; κράζω (κρᾰγ-), *cry*, κέκρᾱγα; τήκω (τᾰκ-), *melt*, τέτηκα, ἐτετήκειν; λείπω (λῐπ-), λέλοιπα,

ἐλελοίπειν; φεύγω (φῠγ-), *flee*, πέφευγα, ἐπεφεύγειν. So ἐγείρω (ἐγερ-), *rouse*, ἐγρήγορα (§ 102, N. 1).

NOTE 1. Πράσσω (πρᾰγ-), *do*, has πέπρᾰγα (§ 110, IV. (*d*), N. 2). Ἔθω (ἐθ-), *am accustomed*, has irregularly εἴωθα (ὠθ- for *Fωθ-*, § 104); and ῥήγνυμι (ῥᾰγ-) has ἔρρωγα (ῥωγ-), cf. τράγω (τρᾰγ-), § 108, II.

NOTE 2. This change of ε to ο occurs even in some first perfects which aspirate the final consonant of the stem (§ 110, IV. *b*): these are κέκλοφα, from κλέπτω (κλᾰπ-), *steal*; εἴλοχα, from λέγ-ω, *collect*; πέπομφα from πέμπ-ω, *send*; τέτροφα (sometimes τέτραφα) from τρέπ-ω, *turn*; τέτροφα (perhaps second perfect), from τρέφ-ω, *nourish*. So ι becomes οι in δέδοικα (δι-), *fear*. In τίθημι (θε-), *put*, ε becomes ει in τέθεικα and τέθειμαι; compare πίνω (πι-), *drink*, πέπωκα and πέπομαι (πο-).

4. In simple liquid stems of one syllable, ε is generally changed to ᾰ in the perfect active, perfect middle, and second passive systems. *E.g.*

Στέλλω (στελ-), *send*, ἔσταλκα, ἔσταλμαι. ἐστάλην, στᾰλήσομαι; κείρω (κερ-), *shear*, κέκαρμαι, ἐκάρην (Ion.); σπείρω (σπερ-), *sow*, ἔσπαρμαι, ἐσπάρην. So in δέρω, κτείνω, μείρομαι, τέλλω, and φθείρω.

NOTE 1. The same change of ε to ᾰ (after ρ) occurs in στρέφω, *turn*, ἔστραμμαι, ἐστράφην, στραφήσομαι (but 1 aor. ἐστρέφθην, rare); τρέπω, *turn*, τέτραφα (generally τέτροφα). τέτραμμαι. ἐτράπην (but ἐτρέφθην, Ion. ἐτράφθην); τρέφω, *nourish*, τέτροφα (late τέτραφα), τέθραμμαι, ἐτράφην (but ἐθρέφθην); also in the second aorist passive of κλέπτω, *steal*, πλέκω, *weave*, and τέρπω, *delight*, ἐκλάπην, ἐπλάκην, and (Epic) ἐτάρπην (1 aor. ἐκλέφθην, ἐπλέχθην, ἐτέρφθην, rarely Epic ἐτάρφθην). It occurs, further, in the second aorist (active or middle) of κτείνω, *kill*, τέμνω, *cut*, τρέπω. and τέρπω; viz., in ἔκτανον (poet.), ἔταμον, ἐταμόμην, ἔτραπον, ἐτραπόμην. τεταρπόμην (Hom.); also in several Homeric and poetic forms (see δέρκομαι, πέρθω, and πτήσσω).

NOTE 2. The first passive system rarely appears in verbs with monosyllabic liquid stems. Τείνω (τεν-), *stretch*, in which τεν- drops ν in this system (§ 109, 6), changes ε to ᾰ in ἐτάθην and ἐκ-ταθήσομαι.

5. Liquid stems lengthen their last vowel in the aorist active and middle; as στέλλω (στελ-), ἔστειλα. See § 110, III. 2, and the examples.

6. Four verbs in νω drop ν of the stem in the perfect and first passive systems, and thus have vowel stems in these forms: — κρίνω (κρῐν-), *separate*, κέκρῐκα, κέκρῐμαι, ἐκρίθην; κλίνω (κλῐν-), *incline*, κέκλικα, κέκλιμαι, ἐκλίθην; πλύνω (πλῠν-), *wash*, πέπλῠμαι, ἐπλύθην; τείνω (τεν-), *stretch*, τέτᾰκα (§ 109, 4), τέτα-

μαι, *ἐτάθην*, *ἐκ-ταθήσομαι*. So *κτείνω* in some poetic forms: see also *κερδαίνω*.

NOTE. When final *ν* of a stem is not thus dropped, it becomes *γ* before *κα* (§ 16, 5), and generally becomes *σ* before *μαι* (§ 16, 6, N. 4); as *φαίνω* (*φᾰν-*), *πέφαγκα*, *πέφασμαι*, *ἐφάνθην*.

7. (*a*) The stem sometimes suffers *metathesis* (§ 14, 1): (1) in the present, as *θνήσκω* (*θᾰν-*, *θνᾰ-*), *die*, (§ 108, VI. N. 2); (2) in other tenses, as *βάλλω* (*βᾰλ-*, *βλᾰ-*), *throw*, *βέβλη-κα*, *βέβλημαι*, *ἐβλήθην*; *δέρκομαι* (*δερκ-*), *see* (poetic), 2 aor. *ἔδρᾰκον* (*δρᾰκ-*, § 109, 4, N. 1).

(*b*) Sometimes *syncope* (§ 14, 2): (1) in the present, as *γίγνομαι* (*γεν-*), *become*, for *γι-γεν-ομαι*; (2) in the second aorist, as *ἐπτόμην* for *ἐ-πετ-ομην*; (3) in the perfect, as *πετάννυμι* (*πετᾰ-*), *expand*, *πέπτᾰμαι* for *πε-πετα-μαι*.

(*c*) Sometimes *reduplication* (besides the regular reduplication of the perfect stem): (1) in the present, especially in verbs of the sixth class and in verbs in *μι* (§ 121, 3), as *γι-γνώσκω*, *know*, *γί-γνομαι*, *ἵ-στημι*; (2) in the second aorist, as *πείθω* (*πῐθ-*), *persuade*, *πέ-πῐθον* (Ep.). Attic redupl. in *ἄγω*, *lead*, *ἤγαγον* (*ἀγ-αγ-*); see *ἀραρίσκω*. § 110, V. N. 2; § 100, Notes 3 and 4.

8. E is sometimes added to the present stem, sometimes to the simple stem, making a new stem in *ε*. From this some verbs form special tenses; and others form all their tenses except the present, imperfect, second perfect, and second aorists (§ 90, N. 1). *E.g.*

Βούλομαι (*βουλ-*), *wish*, *βουλήσομαι* (*βουλε-*, § 109, 1), &c.; *αἰσθά-νομαι* (*αἰσθ-*), *perceive*, *αἰσθήσομαι* (*αἰσθε-*), *ἤσθημαι*; *μένω* (*μεν-*), *remain*, *μεμένηκα* (*μενε-*); *μάχομαι* (*μαχ-*), *fight*, fut. (*μαχέ-ομαι*) *μαχοῦ-μαι*, *ἐμαχεσάμην*, *μεμάχημαι*; *χαίρω* (*χᾰρ-*), *rejoice*, *χαιρήσω* (*χαιρε-*), *κεχάρηκα* (*χαρε-*).

(*a*) The following have the stem in *ε*, in all tenses except those mentioned; (1) formed from the present stem: *ἀλέξω*, *ἄλθομαι* (Ion.), *ἄχθομαι*, *βούλομαι*, *βόσκω*. *δέω*. *want*, *ἐθέλω* and *θέλω*, *ἔρομαι* and *εἴρο-μαι* (Ion.), *ἔρρω*. *εὕδω*, *ἕψω*, *κέλομαι* (poet.), *μάχομαι*. *μέδομαι* (poet.), *μέλλω*, *μέλω*. *μύζω*, *suck*, *οἴομαι*. *οἴχομαι*. *ὀφείλω*, *πέτομαι*; (2) formed from the simple stem: *αἰσθάνομαι* (*αἰσθ-*). *ἁμαρτάνω* (*ἁμαρτ-*), *ἀνδάνω* (*ἀδ-*), *ἀπ-εχθάνομαι* (*-εχθ-*), *αὐξάνω* (*αὐξ-*). *βλαστάνω* (*βλαστ-*) *εὑρίσκω* (*εὑρ-*), *κιχάνω* (*κιχ-*), *λάσκω* (*λακ-*), *μανθάνω* (*μαθ-*), *ὀλισθάνω* (*ὀλισθ-*),

ὄλλυμι (ὀλ-), ὀφλισκάνω (ὀφλ-); see poetic ἀμπλακίσκω and ἀπαφίσκω, and the stem (δα-).

(*b*) The following have the stem in ε in special tenses; (1) formed from the present stem: διδάσκω, καθίζω, κλαίω, μένω, νέμω, παίω, πέτομαι, τύπτω; (2) formed from the simple stem: δαρθάνω (δαρθ-), κήδω (κᾰδ-), ὀσφραίνομαι (ὀσφρ-), πείθω (πῐθ-), ῥέω (ῥῠ-), στείβω (στῐβ-), τυγχάνω (τῠχ-), χάζω (χᾰδ-); see also γίγνομαι, ἔχω, τρέχω. Χαίρω (χᾱρ-) forms both χαιρε- and χαρε-.

NOTE. In ὄμνυμι, *swear*, the stem ὀμ- is enlarged to ὀμο- in some tenses, as in ὤμο-σα; in ἁλίσκομαι, *be captured*, ἁλ- is enlarged to ἁλο-, as in ἁλώσομαι. So τρύχω, *exhaust*, τρυχώσω. So probably οἴχομαι, *be gone*, has stem οἰχο- for οἰχε- in the perfect οἴχω-κα (cf. Ion. οἴχη-μαι).

Formation of Tense Stems.

REMARK. This section explains the formation of the seven *tense stems* enumerated in § 92, 4. They are generally formed from the simple stem of the verb (when this is distinct from the present stem). But verbs of the *second* class commonly have the lengthened stem (§ 108, II. Note) in all tenses except in the second perfect, second aorist, and second passive tense systems. The verbs enumerated in § 109, 8 form some tenses from stems lengthened by adding ε. The stem may be modified in different tenses as has been explained in § 109.

§ 110. I. (*Present Stem.*) The present stem is the stem of the present and imperfect in all the voices.

The principles on which it is derived from the simple stem, when they are not identical, are explained in § 108.

II. (*Future Stem.*) 1. Vowel and mute stems add σ to form the stem of the future active and middle. These vowel stems lengthen a short vowel (§ 109, 1); π, β, φ with σ become ψ; κ, γ, χ with σ become ξ; τ, δ, θ before σ are dropped (§ 16, 2). *E.g.*

Τιμάω, *honor*, τιμήσω; δράω, *do*, δράσω; κόπτω (κοπ-), *cut*, κόψω; βλάπτω (βλᾰβ-), *hurt*, βλάψω, βλάψομαι; γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πράσσω (πρᾱγ-), *do*, πράξω, πράξομαι; ταράσσω (ταρᾰχ-), *confuse*, ταράξω, ταράξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πειθ-σω). So σπένδω,

pour, σπείσω (for σπενδ σω, § 16, 2 and 6, N. 1); τρέφω, *nourish*, θρέψω, θρέψομαι (§ 17, 2, Note).

2. Liquid stems add ε (in place of σ) to form the future stem; this ε is contracted with ω and ομαι to ῶ and οῦμαι. *E.g.*

Φαίνω (φἄν-), *show*, fut. (φανέ-ω) φἄνῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (στελ-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κρῐν-), *judge*, (κρῐνέ-ω) κρῐνῶ.

NOTE 1. (*Attic Future.*) (*a*) The futures of καλέω, *call*, and τελέω, *finish*, καλέσω and τελέσω (§ 109, 1, N. 2), drop σ of the future stem, and contract καλε- and τελε- with ω and ομαι, making καλῶ, καλοῦμαι, τελῶ and (poetic) τελοῦμαι. These futures have the same forms as the presents. So ὄλλυμι (ὀλ-, ὀλε-), *destroy*, has fut. ὀλέσω (Hom.), ὀλέω (Hdt.), ὀλῶ (Attic).

So μαχέσομαι, Homeric future of μάχομαι (μαχε-), *fight*, becomes μαχοῦμαι in Attic. Καθέζομαι (ἑδ-), *sit*, has καθεδοῦμαι.

(*b*) In like manner, futures in ἄσω from verbs in ννυμι (stems in ᾰ), some in εσω from verbs in ενυμι (stems in ε), and some in ᾰσω from verbs in αζω (stems in ᾰδ), drop σ and contract αω and εω to ῶ. Thus σκεδάννυμι (σκεδα-), *scatter*, σκεδάσω, (σκεδάω) σκεδῶ; στορέννυμι (στορε-), *spread*, στορέσω, (στορέω) στορῶ; βιβάζω (βιβᾰδ-), *cause to go*, βιβάσω, (βιβάω) βιβῶ. So ἐλαύνω (ἐλα-), *drive* (§ 108, V. N. 2), ἐλάσω, (ἐλάω) ἐλῶ. For fut. ἐλόω, κρεμόω, &c., in Homer, see § 120, 1, (*b*).

(*c*) Futures in ῐσω and ῐσομαι from verbs in ιζω (ῐδ-) of more than two syllables regularly drop σ and insert ε; then ιεω and ιεομαι are contracted to ιῶ and ιοῦμαι; as κομίζω, *carry*, κομίσω, (κομιέω) κομιῶ, κομίσομαι, (κομιέομαι) κομιοῦμαι, inflected like φιλῶ, φιλοῦμαι (§ 98). See § 120, 2, (*a*).

(*d*) Though these forms of future are called *Attic*, because the Attic dialect seldom uses any others in these tenses, they are yet found in other dialects and even in Homer, while the Attic occasionally uses the full forms in σω.

NOTE 2. (*Doric Future.*) A few verbs sometimes add ε to σ in the stem of the future middle, and contract σέομαι to σοῦμαι. These are πλέω, *sail*, πλευσοῦμαι (§ 108, II. 2); πνέω, *breathe*, πνευσοῦμαι; νέω, *swim*, νευσοῦμαι; κλαίω, *weep*, κλαυσοῦμαι (§ 108, IV. 3); φεύγω, *flee*, φευξοῦμαι; πίπτω, *fall*, πεσοῦμαι. See also παίζω and πυνθάνομαι.

The Doric forms middle futures like these, and also active futures in σέω contracted σῶ (§ 119, 6). These few are used in Attic with the regular futures πλεύσομαι, πνεύσομαι, κλαύσομαι, φεύξομαι (but never πέσομαι).

NOTE 3. A few irregular futures drop σ of the stem, which thus has the appearance of a present stem. Such are χέω and χέομαι,

fut. of *χέω, pour; ἔδομαι*, from *ἐσθίω* (*ἐδ-*), *eat; πίομαι*, from *πίνω* (*πῐ-*), *drink.*

NOTE 4. A few liquid stems add *σ* like mute stems; *κέλλω* (*κελ-*), *land, κέλσω*; *κύρω, meet, κύρσω*; *θέρομαι, be warmed, θέρσομαι*; all poetic: so *φθείρω* (*φθερ-*), *destroy*, Ep. fut. *φθέρσω.*

III. (*First Aorist Stem.*) 1. Vowel and mute stems add *σ* to form the stem of the first aorist active and middle. The lengthening of a final vowel of the stem and the euphonic changes of mutes before *σ* are the same as in the future stem. *E.g.*

Τιμάω, ἐτίμησα. ἐτιμησάμην; δράω, ἔδρᾶσα; κόπτω, ἔκοψα, ἐκοψάμην; βλάπτω, ἔβλαψα; γράφω, ἔγραψα, ἐγραψάμην; πλέκω, ἔπλεξα, ἐπλεξάμην; πράσσω, ἔπραξα, ἐπραξάμην; ταράσσω, ἐτάραξα; φράζω, ἔφρασα (for *ἐφραδ-σα*); *πείθω, ἔπεισα* (§ 108, II. Note); *σπένδω, ἔσπεισα* (for *ἐσπενδ-σα*); *τρέφω, ἔθρεψα, ἐθρεψάμην* (§ 17, 2, Note); *τήκω, melt, ἔτηξα* (§ 108, II. Note); *πλέω, sail, ἔπλευσα* (§ 108, II. 2).

NOTE 1. Three verbs in *μι*, *δίδωμι* (*δο-*), *give*, *ἵημι* (*ἑ-*), *send*, and *τίθημι* (*θε-*), *put*, form the aorist stem by adding *κ* instead of *σ*, giving *ἔδωκα, ἧκα, ἔθηκα.* These forms are seldom used except in the indicative active, and are most common in the singular, where the second aorists *ἔδων, ἧν, ἔθην*, are not in use. (See § 122, N. 1.) Even *ἡκάμην* and *ἐθηκάμην* occur, the latter not in Attic Greek.

NOTE 2. *Χέω, pour*, has aorists *ἔχεα* (Hom. *ἔχευα*) and *ἐχεάμην*, corresponding to the futures *χέω* and *χέομαι* (II. N. 3). *Εἶπον, said*, has also first aorist *εἶπα*; and *φέρω, bear*, has *ἤνεγκ-α* (from stem *ἐνεγκ-*).

For Homeric aorists like *ἐβήσετο, ἐδύσετο, ἶξον*, &c., see § 119, 8.

2. Liquid stems form the first aorist stem by lengthening their last vowel, *ᾰ* to *η* (after *ι* or *ρ* to *ᾱ*) and *ε* to *ει*. *E.g.*

Φαίνω (*φᾰν-*), *ἔφην-α, ἐφηνάμην* (rare); *στέλλω* (*στελ-*), *ἔστειλ-α, ἐστειλ-άμην*; *ἀγγέλλω* (*ἀγγελ-*), *announce, ἤγγειλα, ἠγγειλάμην*; *περαίνω* (*περᾰν-*), *finish, ἐπέρᾱνα*; *μιαίνω* (*μιᾰν-*), *stain, ἐμίᾱνα*; *νέμω, divide, ἔνειμα, ἐνειμάμην*; *κρίνω, judge, ἔκρῑνα*; *ἀμύνω, keep off, ἤμῦνα, ἠμῦνάμην*; *φθείρω* (*φθερ-*), *destroy, ἔφθειρα.* Compare the futures in II. 2.

NOTE 1. A few liquid stems lengthen *ᾰν* to *ᾱν* irregularly; as *κερδαίνω, gain, ἐκέρδᾱνα.* A few lengthen *ῥᾰν* to *ρην*; as *τετραίνω, bore, ἐτέτρηνα.*

NOTE 2. *Αἴρω* (*ἀρ-*), *raise*, and *ἅλλομαι* (*ἁλ-*). *leap*, have *ἦρα, ἠράμην, ἡλάμην* (augmented); but *ᾱ* in the other moods, as *ἄρω, ἄρας, ἄρωμαι, ἀραίμην, ἁλάμενος* (all with *ᾱ*).

IV. (*Perfect Stem.*) (*a*) *Perfect Middle Stem.* The stem of the perfect and pluperfect middle and passive consists of

the simple stem (in verbs of the second class, of the present stem) with the required reduplication or augment prefixed; as λύ-ω, λέλυμαι, ἐλελύμην; λειπ-ω, λελειπ- (§ 108, II. Note), λέλειμμαι, ἐλελείμμην.

The stem may be modified (§ 109) as follows: —

(1) A short final vowel is regularly lengthened; as φιλέ-ω, πεφίλημαι, ἐπεφιλήμην; δρᾰ́ω, δέδρᾱμαι. (§ 109, 1.)

(2) Some vowel stems add σ; τελέ-ω, τετέλεσ-μαι. (§ 109, 2.)

(3) Most monosyllabic liquid stems and some others change ε to α; as στέλλω (στελ-), ἔσταλμαι, ἐστάλμην. (§ 109, 4).

(4) A few stems in ν drop ν, and others change ν to σ. (§ 109, 6.)

(5) Metathesis sometimes occurs; as βάλλω (βᾰ́λ-), *throw*, βέβλη-μαι (βλᾰ̆-). (§ 109, 7.)

For the euphonic changes made in consonant stems on adding the endings, see § 97, N. 2.

(*b*) *Perfect Active Stem.* The stem of the first perfect and pluperfect active is formed by adding κ to the reduplicated or augmented simple or present stem (§ 108, II. Note), except when this ends in a labial or palatal mute. Stems ending in π or β, κ or γ, aspirate these letters, making them φ or χ, while final φ and χ remain unchanged. *E.g.*

Λύω, λελυκ-, λέλυκα, ἐλελύκειν; νέω (νυ-, νεF-), *swim*, νένευκα; πείθω, *persuade*, πέπεικα (for πε-πειθ-κα). Κόπτω (κοπ-), *cut*, κέκοφα; βλάπτω (βλᾰβ-), *hurt*, βέβλᾰφα; πτήσσω (πτηκ-), *cower*, ἔπτηχα; πράσσω (πρᾱγ-), *do*, πέπρᾱχα, ἐπεπράχειν; γράφω, *write*, γέγρᾰφα, ἐγεγράφειν; ὀρύσσω (ὀρῠχ-), *dig*, ὀρώρυχα. So κομίζω (κομῐδ-), *carry*, κεκόμῐκα (§ 16, 1, N. 2).

This stem may be modified (§ 109) in various ways: —

(1) A short final vowel is regularly lengthened; as φιλέω, πεφίληκα. (§ 109, 1.)

(2) Most monosyllabic liquid stems and some others change ε to α; as στέλλω (στελ-), ἔσταλκα, ἐστάλκειν. (§ 109, 4.)

(3) A few labial and palatal stems change ε to ο, as in the second perfect. (§ 109, 3, N. 2.)

(4) A few stems in ν drop ν, and become vowel stems. (§ 109, 6.)

(5) Metathesis sometimes occurs; as βάλλω (βᾰ́λ-, βλᾰ̆-), βέβληκα. (§ 109, 7, *a*.)

NOTE. The only form of first perfect found in Homer is that in κα of verbs having vowel stems. The perfect in κα of liquid and lingual stems, and the aspirated perfects of labial and palatal stems, belong to a later development of the language.

(*c*) *Future Perfect Stem.* The stem of the future perfect is formed by adding σ to the stem of the perfect middle; as λελυ-, λελυσ-, λελύσομαι; γραφ-, γεγραφ-, γεγραψ-, γεγράψομαι; λειπ-, λελειπ-, λελειψ-, λελείψομαι; πράσσω (πρᾱγ-), πεπρᾱγ-, πεπραξ-, πεπράξομαι.

NOTE 1. The future perfect is found in only a small number of verbs. Its stem, when a consonant precedes σ, is subject to all the euphonic changes noticed in the future stem (§ 110, II. 1).

NOTE 2. Two verbs have a special form in Attic Greek for the future perfect active; θνήσκω, *die*, has τεθνήξω, *shall be dead*, formed from τεθνηκ-, the stem of perf. τέθνηκα, *am dead*; and ἵστημι, *set*, has ἑστήξω, *shall stand*, from ἑστηκ-, stem of perf. ἕστηκα, *stand*. In Homer, we have also κεχᾰρήσω and κεχᾰρήσομαι, from χαίρω (χᾰρ-), *rejoice*; and κεκαδήσω, (irreg.) from χάζω (χᾰδ-), *yield*.

(*d*) *Second Perfect Stem.* The stem of the second perfect and pluperfect is always the *simple* stem with the reduplication (or augment) prefixed. The stem is generally modified by changing ε to ο, or by lengthening other short vowels. See § 109, 3, with the examples.

For second perfects and pluperfects of the μι-form, see § 124.

NOTE 1. Vowel stems do not form second perfects; ἀκού-ω, *hear*, is only an apparent exception, as ἀκήκοα is for ἀκ-ηκοϜ-α with Ϝ omitted (§ 102).

NOTE 2. Few verbs have both a first and a second perfect. In πράσσω (πρᾱγ-), *do*, we have πέπρᾱχα, *have done*, and πέπρᾱγα, *fare* (*well* or *ill*); so ἀν-οίγω, *open*, ἀν-έῳχα (trans.), ἀν-έῳγα (intrans.).

NOTE 3. The second perfect stem appears especially in the Homeric dialect, which has many second perfects not found in Attic; as προ-βέβουλα from βούλομαι, *wish*, μέμηλα from μέλω, *concern*. Homer has many varieties of the 2 perfect participle of the μι-form; in ᾰ̔ώς, gen. αῶτος (sometimes αότος), fem. ᾰυῖα, as γεγαώς, βεβαώς; in ηώς, gen. ηῶτος or ηότος, fem. ηυῖα, as τεθνηώς, τεθνηῶτος or -ότος, τεθνηυῖα. Herodotus has εώς, εῶσα, εός, gen. εῶτος, εώσης, as ἑστεώς, &c., some forms of which (*e.g.* ἑστεῶτα, τεθνεῶτι) occur in Homer. The Attic contracts αώς, αῶσα, αός, to ώς, ῶσα, ός (§ 69, N.), gen. ῶτος, ώσης, &c., but leaves τεθνεώς (of θνήσκω) uncontracted.

NOTE 4. The stem of the feminine of the second perfect participle in Homer often has a short vowel when the other genders have a long one; as ἀρηρώς, ἀρᾰρυῖα; τεθηλώς, τεθᾰλυῖα.

V. (*Second Aorist Stem.*) The stem of the second aorist active and middle is the simple stem of the verb, to which the second aorist stands in the same relation in which the imperfect stands to the present stem; as λείπω (λῐπ-), 2 aor. ἔλῐπον, ἐλιπόμην (impf. ἔλειπον, ἐλειπόμην); λαμβάνω (λᾰβ-), *take*, 2 aor. ἔλαβον, ἐλαβόμην.

NOTE 1. A few second aorist stems change ε to ᾰ; as τέμνω (τεμ-), *cut*, ἔταμον, ἐταμόμην. See § 109, 4, N. 1.

NOTE 2. A few stems are syncopated (§ 109, 7); as πέτομαι (πετ-), *fly*, 2 aor. m. ἐπτόμην for ἐπετ-ομην; ἐγείρω (ἐγερ-), *rouse*, ἠγρόμην for ἠγερ-ομην; ἦλθον, *went*, from stem ἐλῠθ-, for ἤλυθον (Hom.); ἕπομαι (σεπ-), *follow*, ἐσπόμην, for ἐσεπ-ομην; ἔχω (σεχ-), *have*, ἔσχον for ἐ-σεχ-ον. So the Homeric ἐκεκλόμην, for ἐ-κε-κελ-ομην, or κεκλόμην, from κέλομαι, *command*; ἆλαλκον, for ἀλ-αλεκ-ον, from ἀλέξω (ἀλεκ-), *ward off*: for these and other reduplicated second aorists, see § 100, Notes 3 and 4.

NOTE 3. For second aorists of the μι-form, like ἔβην, see § 125, 3.

VI. (*First Passive Stem.*) The stem of the first aorist passive is formed by adding θε to the stem as it appears (omitting the reduplication or augment) in the perfect middle or passive, with all its modifications (IV. *a*): in the indicative, imperative, and infinitive, θε becomes θη. In the future passive σ is added to θη, making the stem in θησ. *E.g.*

Λύω, λέλυ-μαι, ἐλύθην (λυθη-), (λυθέ-ω) λυθῶ, λυθε-ίην, λυθῆ-ναι, λυθείς (λιθε-ντ-), λυθήσ-ομαι; πράσσω (πρᾱγ-), πέπραγ-μαι, ἐπράχ-θην (§ 16, 1), πραχθήσ-ομαι; πείθω, *persuade*, πέπεισ-μαι (§ 16, 3; § 108, II. Note), ἐπείσθην, πεισθήσομαι; φιλέω, πε-φίλη-μαι (§ 109, 1), ἐφιλήθην; τιμάω, τε-τίμη-μαι, ἐτιμήθην, τιμηθήσομαι; τελέω, τετέλε-σ-μαι (§ 109, 2), ἐτελέσ-θην, τελεσθήσομαι; κλίνω, κέκλι-μαι (§ 109, 6), ἐκλί-θην, κλιθήσομαι; τείνω (τεν-), τέτα-μαι (§ 109, 4 and 6), ἐτάθην, ἐκ-ταθήσομαι.

NOTE 1. Τρέπω has τέτραμμαι, ἐτρέφθην (Ion. ἐτράφθην); τρέφω has τέθραμμαι, ἐθρέφθην; and στρέφω has ἔστραμμαι, with (rare) ἐστρέφθην (Ion. and Dor. ἐστράφθην). Φαίνω has πέφασμαι (§ 16, 6, N. 4), but ἐφάνθην.

NOTE 2. N is added in Homer to some vowel stems before θ of the aorist passive; as ἰδρύω, *erect*, ἵδρῡμαι, ἰδρύν-θην (Attic ἰδρύθην). So Hom. ἐκλίνθην and ἐκρίνθην (§ 109, 6).

NOTE 3. For ἐτέθην (for ἐθε-θην), from τίθημι (θε-), and ἐτύθην (for ἐθυ-θην) from θύω, *sacrifice*, see § 17, 2, Note. We have, however, ἐθρέφθην and τεθράφ-θαι from τρέφω, *nourish*, perhaps to distinguish these forms from ἐτρέφθην and τετράφθαι from τρέπω, *turn*.

VII. (*Second Passive Stem.*) The stem of the second aorist passive is formed by adding ε to the simple stem: in the indicative, imperative, and infinitive, ε becomes η. In the second future passive σ is added to this η, making the stem in ησ. The only regular modification of the stem is the change of ε to ă explained in § 109, 4. *E.g.*

Βλάπτω (βλăβ-), *hurt*, ἐβλάβην, βλαβήσομαι; γράφω, *write*, ἐγράφην, γρăφήσομαι; ῥίπτω (ῥῖφ-), *throw*, ἐρρίφην; φαίνω (φăν-), *show*, ἐφάνην, φăνήσομαι; στρέφω, *turn*, ἐστράφην, στρăφησομαι; τέρπω, *amuse*, ἐτάρπην (Hom.) with subj., by metathesis, τραπ·είω. See the examples in § 109, 4, and N. 1.

Note 1. The simple stem of verbs of the second class, which seldom appears in other tenses (§ 108, II. Note), is seen in the second passive system; as σήπω (σăπ-), *corrupt*, ἐσάπην, σăπήσομαι; τήκω (τăκ-), *melt*, ἐτάκην; ῥέω (ῥῦ-), *flow*, ἐρρύην, ῥῡ́σομαι; ἐρείπω (ἐρῐπ-), *throw down*, ἠρέπην (poetic), but 1 aor. ἠρείφθην (ἐρειπ-).

Note 2. Πλήσσω (πληγ-), *strike*, has 2 aor. pass. ἐπλήγην, but in composition ἐξ-επλᾰ́γην and κατ-επλᾰ́γην (as if from a stem πλᾰγ-)

Note 3. The only verb which has both the 2 aor. passive and the 2 aor. active is τρέπω, *turn*, which has all the six aorists.

§ 111. The following table shows the seven tense stems (so far as they exist) of λύω, λείπω (λῐπ-), πράσσω (πρᾱγ-), φαίνω (φăν-), and στέλλω (στελ-).

I.	Present (all voices).	λῡ-	λειπ-	πρασσ-	φαιν-	στελλ-
II.	Future Act. & Mid.	λῡσ-	λειψ-	πραξ-	φᾰνε-	στελε-
III.	Aorist Act. & Mid.	λῡσ-		πραξ-	φην-	στειλ-
IV.	Perfect (*a.*) Mid.	λελῡ-	λελειπ-	πεπρᾱγ-	πεφαν-	ἐστᾰλ-
	Perfect (*b.*) Act.	λελῡκ-		πεπρᾱχ-	πεφαγκ-	ἐσταλκ-
	Perfect (*c.*) Fut. P.	λελῡσ-	λελειψ-	πεπραξ-		
	Perfect (*d.*) 2 Perf.		λελοιπ-	πεπρᾱγ-	πεφην-	
V.	2d Aor. Act. & Mid.		λῐπ-			
VI.	First Pass. (*a.*) 1 Aor.	λῠθε(η)-	λειφθε(η)-	πραχθε(η)-	φανθε(η)-	
VI.	Pass. (*b.*) 1 Fut.	λῠθησ-	λειφθησ-	πραχθησ-		
VII.	2d Pass. (*a.*) 2 Aor.				φᾰνε(η)-	στᾰλε(η)-
VII.	2d Pass. (*b.*) 2 Fut.				φᾰνησ-	στᾰλησ-

PERSONAL ENDINGS.

§ 112. 1. The endings which are peculiar to the different *persons* of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active voice.

2. The personal endings, which are most distinctly preserved in verbs in μι and other primitive forms, are as follows: —

	ACTIVE.		PASSIVE AND MIDDLE.	
	Primary Tenses.	*Secondary Tenses.*	*Primary Tenses.*	*Secondary Tenses.*
Sing. 1.	μι or —	ν or —	μαι	μην
2.	ς (σι)	ς	σαι	σο
3.	σι (τι) or —	—	ται	το
Dual 2.	τον	τον	σθον	σθον
3.	τον	την	σθον	σθην
Plur. 1.	μεν (μες)	μεν (μες)	μεθα	μεθα
2.	τε	τε	σθε	σθε
3.	νσι (ντι)	ν or σαν	νται	ντο

NOTE. The active endings μι and σι in the first and third person singular are not used in the indicative except in verbs in μι, verbs in ω having no endings in these persons. The original ending σι of the second person singular is found only in the Epic ἐσ-σί, *thou art*, in all other verbs being reduced to σ. In the third person singular τι is Doric, as τίθη-τι for τίθησι; and it is preserved in Attic in ἐσ-τι, *he is*. In the first person plural μες is Doric. In the third person plural νσι always drops ν and lengthens the preceding vowel, as in λύουσι for λυο-νσι (§ 16, 6); the original form ντι is Doric, as φέροντι for φέροισι (Lat. *ferunt*). The perfect indicative active of all verbs, and the present indicative active of verbs in μι (§ 121, 2, *d*), have āσι (for ανσι) in the third person plural.[1]

[1] Among the original active endings, inherited from the parent language of the Greek, Latin, Sanskrit, German, &c., were μι, σι, τι, in the singular, and ντι in the third person plural. In the past tenses, these were first shortened by dropping ι, and became μ, ς, τ, and ντ, in which form they appear in Latin, as in *era-m*, *era-s*, *era-t*, *era-nt*. In μι, σι, and τι, and in the original μες in the first person plural (compare Latin *mus*), we see

3. In the perfect and pluperfect passive and middle, and in both aorists passive (except in the subjunctive and optative), the endings are added directly to the tense stem; as λέλυ-μαι, λέλυ-σαι, λέλυ-ται, λέλυ-νται, ἐ-λελύ-μην; ἐ-λύθη-ν, ἐ-λύθη-ς, ἐ-λύθη, ἐ-λύθη-σαν (§ 111).

So also in verbs in μι, in most of the forms which are peculiar to that conjugation (§ 121, 1); as φα-μέν, φα-τέ, from φημί (φᾰ-), *say*; ἵστα-μαι, ἵστα-σαι, ἵστα-ται, ἵστα-νται, from ἵστημι, *set* (§ 123).

4. In other parts of the verb the tense stem appears in a prolonged form, consisting of the fixed portion and a variable vowel (sometimes a diphthong), to which the endings are affixed. This formation will be seen by a comparison of the present indicative middle of τίθημι (τιθε-) with that of φιλέω (φιλε-) in its uncontracted (Ionic) form: —

τίθε-μαι	φιλέ-ο-μαι	τιθέ-μεθα	φιλε-ό-μεθα
τίθε-σαι	φιλέ-ε-(σ)αι	τίθε-σθε	φιλέ-ε-σθε
τίθε-ται	φιλέ-ε-ται	τίθε-νται	φιλέ-ο-νται
τίθε-σθον	φιλέ-ε-σθον	(For τίθημι see § 123.)	

Compare also the perfect λέ-λυ-μαι, λέ-λυ-ται, λέ-λυ-σθε, λέ-λυ-νται (§ 112, 3), with the present λύ-ο-μαι, λύ-ε-ται, λύ-ε-

the roots of the personal pronouns, *I*, *thou*, *he*, and *we* (compare μέ, σέ, τόν, and the Epic ἄμ-μες), which were originally appended to the verbal root, instead of being prefixed as in English. These forms therefore really include the pronoun, which is commonly said to be omitted.

A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

Singular.

Sanskrit.	*Greek.*	*Latin.*	*Old Slavic.*	*Lithuanian.*
1. as-mi	ἐμ-μί (for ἐσ-μι)	[e]s-um	yes-m'	es-mi
2. asi	ἐσ-σί	es	yesi	esi
3. as-ti	ἐσ-τί	es-t	yes-t'	es-ti

Plural.

1. s-mas	ἐσ-μέν (Dor. εἰμές)	[e]s-u-mus	yes-mi	es-me
2. s-tha	ἐσ-τέ	es-tis	yes-te	es-te
3. s-a-nti	ἐ-ντί (Doric)	[e]s-u-nt	s-u-t'	es-ti

σθε, λύ-ο-νται. The vowel which thus completes the stem is called a *connecting vowel*;[1] and it appears (sometimes with ο and ε lengthened to ω and ει) even when the ending is dropped (§ 113, 1), as in λέγω (for λεγο-μι) and λέγει (for λεγε-τι).

Indicative.

§ 113. 1. The original connecting vowel in the indicative of verbs in ω (except in the aorist active and middle, and the perfect and pluperfect active) was ο before μ or ν, and elsewhere ε. In the singular of the present and future active, when μι and τι were dropped and σι became σ (§ 112, 2, Note), the primitive ο and ε were lengthened into ω and ει.[2]

The connecting vowel is α in *all persons* of the first aorist middle; also in the perfect and first aorist active, except

[1] The name "connecting vowel" belongs to the doctrine formerly held, by which this vowel was made a third element in the formation of the verb, distinct from both the stem and the ending. The more correct view considers it a part of the tense stem, which thus consists of the fixed portion (*e.g.* λεγ-, λυ-, λειπ-, in the present) and a vowel sound which varies according to the following letter (*e.g.* λεγο- or λεγε-). In the original language it was uniformly α, as it appears in the Sanskrit *bhara-mi* (below). In an elementary work, it is more convenient to treat this variable formative suffix separately, so that the tense stems are given (as in § 95) in their shorter forms (λυ-, λειπ-, &c.).

[2] The supposed original forms of the present indicative of λέγω and the Latin *lego* are thus given by G. Curtius (*Griechisches Verbum*, I. p. 200). The actual forms of the Sanskrit present *bharami, I bear* (= φέρω, *fero*), are given on the right, and the Attic forms of λέγω on the left.

Attic Greek.	*Primitive Greek.*	*Primitive Latin.*	*Sanskrit.*
λέγω	λεγο-μι	lego-m(i)	bharā-mi
λέγεις	λεγε-σι	lege-s(i)	bhară-si
λέγει	λεγε-τι	lege-t(i)	bhară-ti
λέγο-μεν	λεγο-μες	lego-mas	bharā-mas
λέγε-τε	λεγε-τε	lege-tes	bhară-tha
λέγουσι	λεγο-ντι	lego-nt(i)	bhara-nti

for λεγο-νσι (§ 16, 6)

From λεγο-μι comes λέγω, from λεγε-σι comes λέγεις, and from λεγε-τι comes λέγει for λεγειτ (§ 7).

in the third person singular where it is ε. In the pluperfect active it is ει; but in the third person plural it is ε (rarely ει).

2. The personal endings of the indicative, as they appear in verbs in ω united with the connecting vowels, are as follows: —

I. ACTIVE.

		Pres. & Fut.	*Perf. Aor.*	*Impf. & 2 Aor.*	*Plup.*
S.	1.	ω	ᾰ	ον	ειν
	2.	εις	ᾰς	ες	εις
	3.	ει	ε	ε	ει
D.	2.	ετον	ᾰτον	ετον	ειτον
	3.	ετον	ᾰτον ᾰτην	ετην	ειτην
P.	1.	ομεν	ᾰμεν	ομεν	ειμεν
	2.	ετε	ᾰτε	ετε	ειτε
	3.	ουσι (for ονσι)	ᾶσι ᾶν (for ανσι)	ον	εσαν or εισαν

II. PASSIVE AND MIDDLE.

		Pres., Fut., and Fut. Perf.	*Impf. Pass. & Mid., & 2 Aor. Middle.*	*Aor. Middle.*
S.	1.	ομαι	ομην	ᾰμην
	2.	η or ει (for εσαι, εαι)	ου (for εσο, εο)	ω (for ασο, αο)
	3.	εται	ετο	ᾰτο
D.	2.	εσθον	εσθον	ασθον
	3.	εσθον	εσθην	ασθην
P.	1.	ομεθα	ομεθα	ᾰμεθα
	2.	εσθε	εσθε	ασθε
	3.	ονται	οντο	αντο

By adding these terminations to the unprolonged tense stems as they are given in § 111, all the tenses of the indicative, except those included in § 112, 3, may be formed. The latter may be formed by adding the personal endings given in § 112, 2 directly to the tense stems.

NOTE 1. The endings σαι and σο in the second person singular of the passive and middle drop σ after a connecting vowel (§ 16, 4, N.)

and are then contracted with the connecting vowel (§ 9, 4, N. 1). Thus, λύῃ or λύει is for λυεσαι, λύεαι; ἐλύου is for ἐλυεσο, ἐλύεο; ἐλύσω (aorist middle) is for ἐλυσασω, ἐλύσαο. The uncontracted forms (without σ) are common in Ionic Greek (§ 119, 2).

NOTE 2. The second persons βούλει (of βούλομαι, *wish*), οἴει (of οἴομαι, *think*), and ὄψει (of ὄψομαι, fut. of ὁράω, *see*) have no forms in η.

NOTE 3. A first person dual in μεθον is found very rarely in poetry; as λελείμμεθον (pf. pass. of λείπω).

NOTE 4. The Attic writers sometimes have η (contracted from the Ionic εα, § 119, 4) for ειν in the first person singular of the pluperfect active, as ἐμεμαθήκη.

NOTE 5. In Homer τον and σθον are sometimes used for την and σθην in the dual. This occurs rarely in the Attic poets, who sometimes have την for τον in the second person. The latter is found occasionally even in prose.

Subjunctive.

§ 114. The Subjunctive has the primary endings with long connecting vowels, ω, η, and ῃ, for ω (or ο), ε, and ει of the indicative, as follows: —

	ACTIVE.			PASSIVE AND MIDDLE.		
	Sing.	*Dual.*	*Plural.*	*Sing.*	*Dual.*	*Plural.*
1.	ω		ωμεν	ωμαι		ωμεθα
2.	ῃς	ητον	ητε	ῃ (for ησαι, ηαι)	ησθον	ησθε
3.	ῃ	ητον	ωσι (for ωνσι)	ηται	ησθον	ωνται

For the perfect subjunctive passive and middle see § 118, 1.

NOTE 1. The aorist passive subjunctive (both first and second), which does not omit the connecting vowel (§ 112, 3), has the active terminations (§ 114) contracted with final ε of the stem; as λυθέ-ω, λυθῶ; φανέ-ῃς, φανῇς; σταλέ-η, σταλῇ.

NOTE 2. The subjunctive of verbs in ημι and ωμι has the above terminations contracted with preceding ε or ο of the stem; as τιθῶ (for τιθε-ω), διδῶμαι (for διδο-ωμαι), θῶμεν and θῶνται (Ion. θέωμεν, θέωνται). See § 122, N. 4; § 126, 7 (*a*).

Optative.

§ 115. The optative has the secondary personal endings (§ 112, 2), preceded by a modal sign ι or ιη (ιε before final ν of the third person plural).

1. Verbs in ω have a connecting vowel ο (in the first aorist active and middle, α) in the optative. This is contracted with ι (or ιε), making οι or αι (οιε or αιε). The first person singular active has the ending μι for ν (§ 112, 2), except in some contract forms (see 4). Adding the endings we have

	Active.			Passive and Middle.		
	Sing.	*Dual.*	*Plural.*	*Sing.*	*Dual.*	*Plural.*
1.	οιμι		οιμεν	οιμην		οιμεθα
2.	οις	οιτον	οιτε	οιο (for οισο)	οισθον	οισθε
3.	οι	οιτην	οιεν	οιτο	οισθην	οιντο
	Aorist Active.			Aorist Middle.		
1.	αιμι		αιμεν	αιμην		αιμεθα
2.	αις	αιτον	αιτε	αιο (for αισο)	αισθον	αισθε
3.	αι	αιτην	αιεν	αιτο	αισθην	αιντο

For periphrastic forms of the perfect optative see § 118, 1. For the aorist passive see below, 3.

2. In the present and second aorist middle of verbs in ημι and ωμι, the final vowel of the tense stem (α, ε, or ο) is contracted with ι into αι, ει, or οι, to which the simple endings μην, &c. are added; as *ιστα-ι-μην*, *ισταίμην*; *θε-ι-μην*, *θείμην*; *δο-ι-μην*, *δοίμην*. (See § 122, N. 4.) See also the cases of perfect optative middle in ημην in § 118, 1, Note.

3. The present and second aorist active of the μι-form (§ 121, 1), and both aorists passive in all verbs, have the ending ν in the first person singular and σαν in the third person plural. Here the modal sign is ιη, with which α, ε, or ο of the stem is contracted to αιη, ειη, or οιη; as *ιστα-ιη-ν*, *ισταίην*; *στα-ιη-μεν*, *σταίημεν*; *λυθε-ιη-ν*, *λυθείην*; *δο-ιη-ν*, *δοίην*.

In the dual and plural, forms with ι for ιη, and ιεν for ιησαν in the third person plural, are much more common than the longer forms; as *σταῖμεν*, *σταῖεν*, for *σταίημεν*, *σταίησαν*. (See § 123, 2.)

4. In the present active of contract verbs, forms in οιην, οιης, οιη (for *ο-ιη-ν*, &c.) are more common in the *singular* than the regular forms in οιμι, οις, οι (see 1), but less common in

the dual and plural: the third person plural in *οιησαν* is very rare.

Both the forms in *οιην* and those in *οιμι* are contracted with *α* of the tense stem to *ῳην* and *ῳμι*, and with *ε* or *ο* to *οιην* and *οιμι*; as *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμῴην*; *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοίην*; *δηλο-ο-ιη-ν*, *δηλοοίην*, *δηλοίην*; *τιμα-ο-ι-μι*, *τιμάοιμι*, *τιμῷμι*; *φιλε-ο-ι-μι*, *φιλέοιμι*, *φιλοῖμι*; *δηλο-ο-ι-μι*, *δηλόοιμι*, *δηλοῖμι*. (See § 98.)

NOTE 1. A few verbs have *οιην* in the second perfect optative; as *ἐκπέφευγα*, *ἐκπεφευγοίην*. The second aorist optative of *ἔχω*, *have*, is *σχοίην* (*σχοίμι* in composition).

NOTE 2. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist optative active. See *λύω* and *φαίνω* in § 96.

Imperative.

§ 116. 1. The personal endings of the imperative are as follows: —

	ACTIVE.			PASSIVE AND MIDDLE.		
	Sing.	*Dual.*	*Plural.*	*Sing.*	*Dual.*	*Plural.*
2.	θι or —	τον	τε	σο	σθον	σθε
3.	τω	των	τωσαν or ντων	σθω	σθων	σθωσαν or σθων

θι is always dropped after a connecting vowel.

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*. In the aorist active and middle it is *α*. But the second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows: —

	ACTIVE.			PASSIVE AND MIDDLE.		
	Sing.	*Dual.*	*Plural.*	*Sing.*	*Dual.*	*Plural.*
2.	ε	ετον	ετε	ου (for εσο, εο)	εσθον	εσθε
3.	ετω	ετων	ετωσαν or οντων	εσθω	εσθων	εσθωσαν or εσθων
	AORIST ACTIVE.			AORIST MIDDLE.		
2.	ον	ατον	ατε	αι	ασθον	ασθε
3.	ατω	ατων	ατωσαν or αντων	ασθω	ασθων	ασθωσαν or ασθων

3. The first aorist passive adds the ordinary active terminations (*θι*, *τω*, &c.) directly to *θη* of the tense stem, after which *θι* becomes *τι* (§ 17, 3); as *λύθη-τι*, *λυθή-τω*, &c.

The second aorist passive adds the same terminations to *η* of the tense stem (*θι* being retained); as *φάνη-θι*, *φανή-τω*; *στάλη-θι*, *σταλή-τω*, &c.

Both aorists have *εντων* in the third person plural.

NOTE. For the form of the imperative in verbs in *μι*, see § 121, 2, (*b*) and (*c*).

The Infinitive, Participle, and Verbal Adjectives.

§ 117. 1. The terminations of the infinitive of verbs in *ω* (including connecting vowels) are as follows: —

Present and Future Active	*ει-ν*
Second Aorist Active	*έει-ν* (cont. *εῖ-ν*)
Perfect Active	*έ-ναι*
Aorist Active	*αι*
Aor. Pass. (no connecting vowel)	*ναι*
Perf. Pass. and Mid. ,,	*σθαι*
Aorist Middle	*α-σθαι*
Other tenses, Pass. and Mid.	*ε-σθαι*.

All *μι*-forms add *ναι* (act.) or *σθαι* (pass. and mid.) directly to the tense stem.

2. The stem of the active participle ends in *ντ* (*τ* in the perfect), which is joined to the tense stem by *ο* (*α* in the aorist); except in the aorist passive (§ 112, 1) and in *μι*-forms, which add *ντ* directly to the stem.

The passive and middle participle ends in *μενος* (stem *μενο-*), which is preceded by *ο* (*α* in the aorist middle); except in the perfect and in *μι*-forms, which add *μενος* directly to the tense stem.

NOTE. Participial stems in *ντ* add *σα* to form the stem of the feminine; as *λυοντ-σα*, *λύουσα*; *ἱσταντ-σα*, *ἱστᾶσα*; *λυθεντ-σα*, *λυθεῖσα*. (§ 16, 6, N. 1.) Perfects in *ώς*, *ότος* (stem in *τ*) have an irregular feminine in *υῖα*. Participles in *μενος* form the feminine in *μένη*.

For the declension of participles, see §§ 62, 68, 69.

3. The stem of the verbal adjectives in τος and τεος is formed by adding το- or τεο- to the stem of the verb, which has the same form here as in the aorist passive (with the necessary change of φ and χ to π and κ, § 16, 1); as λυτός, λυτέος (stems λυ-το-, λυ-τεο-); τριπτός, πειστέος (stems τριπ-το-, πεισ-τεο-); τακτός, τακτέος, from τάσσω (stem ταγ-), aor. pass. ἐτάχ-θην.

NOTE 1. The verbal in τος is sometimes equivalent to a perfect passive participle, as κριτός, *decided*, τακτός, *ordered;* and sometimes expresses *capability*, as λυτός, *capable of being loosed*, ἀκουστός, *audible.*

NOTE 2. The verbal in τεος is equivalent to a future passive participle (the Latin participle in *dus*); as λυτέος, *that must be loosed, solvendus;* τιμητέος, *to be honored, honorandus.*

For the impersonal use of the neuter in τεον in an active sense, see Syntax, § 281, 2.

PERIPHRASTIC FORMS.

§ **118.** 1. The perfect subjunctive and optative middle and passive is generally formed by the perfect participle with ὦ and εἴην, the subjunctive and optative of εἰμί, *be;* as λελυμένος (-η, -ον) ὦ, λελυμένος (-η, -ον) εἴην. See the paradigms.

NOTE. A few verbs with vowel stems form these tenses directly from the stem: κτά-ομαι, κτῶμαι, *acquire*, pf. κέκτημαι, *possess;* subj. κεκτῶμαι (for κε-κτα-ωμαι), κεκτῇ, κεκτῆται; opt. κεκτῴμην (for κε-κτα-οιμην), κεκτῷο, κεκτῷτο, and κεκτῄμην (for κεκτη-ι-μην, § 115, 2), κεκτῷο, κεκτῷτο, κεκτήμεθα; — μιμνήσκω (μνα-), *remind*, pf. μέμνημαι, *remember:* subj. μεμνῶμαι, μεμνώμεθα (Hdt. μεμνεώμεθα); opt. μεμνῴμην (Hom. μεμνέῳτο), or μεμνῄμην. So poetic κεκλῄμην (for κεκλη-ι-μην) of καλέω, and Homeric λελῦτο (for λελυ-ι-το) or λελῦντο of λύω. See also pr. opt. δαιντο of δαίνυμι.

2. The perfect subjunctive and optative active is more frequently expressed by the perfect active participle with ὦ and εἴην than by the special forms given in the paradigms; as λελυκὼς ὦ and λελυκὼς εἴην for λελύκω and λελύκοιμι.

NOTE. The perfect imperative can be expressed by the perfect participle and ἴσθι, ἔστω, &c.; as εἰρηκὼς ἔστω, *let him have spoken* (before a given time); εἰρημένον ἔστω (§ 202, 2, N. 1). The forms like λέλυκε, λέλοιπε, &c. were probably used only when the perfect had the meaning of the present; as χάσκω (χαν-), *gape*, pf. κέχηνα, imper. κεχήνατε, *gape.* (See § 95, 1, Note.)

3. The future perfect active, for which very few verbs have a special form (§ 110, IV. *c*, N. 2), is generally expressed by the perfect participle with ἔσομαι (future of εἰμί, *be*); as ἐγνωκότες ἐσόμεθα, *we shall have learnt.*

4. Even the perfect and pluperfect indicative are occasionally expressed by the perfect participle and εἰμί; as γεγονώς ἐστι for γέγονε, πεποιηκὼς ἦν for ἐπεποιήκει.

5. The periphrastic third person plural of the perfect and pluperfect indicative middle and passive, formed by the participle and εἰσί and ἦσαν, is necessary when the stem ends in a consonant (§ 97, 2). The participle may be used in all genders; as οὗτοι λελειμμένοι εἰσί, *these (men) have been left*; αὗται λελειμμέναι εἰσί; ταῦτα λελειμμένα ἐστί (§ 135, 2).

NOTE. Here, however, the Ionic endings αται and ατο for νται and ντο (§ 119, 3) are occasionally used even in Attic prose; as τετάχ-ατα and ἐτετάχ-ατο (Thucyd.) for τεταγμένοι εἰσί and ἦσαν.

6. A periphrastic future is sometimes formed by μέλλω, *intend, be about* (to do), and the present or future (seldom the aorist) infinitive; as μέλλομεν τοῦτο ποιεῖν (or ποιήσειν), *we are about to do this.* (See § 202, 3, Note.)

DIALECTIC AND POETIC FORMS OF VERBS IN Ω.

§ 119. 1. The Doric has the personal endings μες for μεν, τᾱν for την, μᾱν for μην. οντι for ουσι, ωντι for ωσι, αντι for ᾱσι. The poets have μεσθα for μεθα.

2. When σ is dropped in σαι and σο of the second person (§ 113, 2, N. 1), Homer often keeps the uncontracted forms εαι, ηαι, αο, εο Herodotus always has εαι and αο, but generally η for ηαι. In both Homer and Hdt. εο may become ευ. In Homer σαι and σο sometimes drop σ even in the perf. and pluperf.; as μέμνηαι for μέμνησαι, ἔσσυο for ἔσσυσο; sometimes σ is doubled, as in κέκασσαι (κέκασμαι).

3. The Ionic has ατατ and ατο for νται and ντο in the third person plural of the perfect and pluperfect, and ατο for ντο in the optative. Before these endings π, β, κ, and γ are aspirated (φ, χ); as κρύπτω (κρυβ-), κεκρύφ-αται; λέγω, λελέχ-αται, λελέχ-ατο. Hdt. shortens η to ε before ατατ and ατο; as οἰκέ-αται (pf. of οἰκέω), Att. ᾠκη-νται; ἐτετιμέ-ατο (plpf. of τιμάω), Att. ἐτετίμη-ντο. Hom. rarely inserts δ between the vowel of a stem and ατατ or ατο (see ἐλαύνω and ῥαίνω).

These forms sometimes occur in Attic (§ 118, 5, Note). Hdt. has *ατα*ι and *ατο* also in the present and imperfect of verbs in *μι*.

4. Homer and Herodotus have *εα*, *εας*, *εε*(*ν*), for Attic *ειν*, *εις*, *ει*, in the pluperfect active, as *ἑτεθήπεα*; whence comes the (especially older) Attic 1st pers. in *η*, as *ἐμεμαθήκη* (§ 113, 2, N. 4).

5. Homer and Herodotus generally have the uncontracted forms of the future (in *εω* and *εομαι*) of liquid stems; as *μενέω*, Attic *μενῶ*. When they are contracted, they follow the analogy of verbs in *εω* (§ 120, 2, *a*).

6. The Doric has *σέω*, *σέομαι* (contracted *σῶ*, *σοῦμαι* or *σεῦμαι*) for *σω*, *σομαι* in the future. The Attic has *σοῦμαι* in the future middle of a few verbs (§ 110, II., N. 2).

7. In Homer *σ* is sometimes doubled after a short vowel in the future and aorist, as *τελέω*, *τελέσσω*; *καλέω*, *ἐκάλεσσα*; *κομίζω*, fut. *κομΐσω* (§ 110, II., N. 1, *c*), Hom. *ἐκόμισσα*, *ἐκομισσάμην*.

8. In Homer aorists with *σ* sometimes have the inflection of second aorists; as *ἶξον*, *ἶξες*, from *ἱκνέομαι*, *come*; *ἐβήσετο* (more common than *ἐβήσατο*) from *βαίνω*, *go*.

9. In Homer *ησαν* of the aor. pass. indic. often becomes *εν*; as *ὥρμηθεν* for *ὡρμήθησαν*, from *ὁρμάω*, *urge*. So in the 2nd aor. act. of verbs in *μι* (§ 126, 4).

10. Homer and Herodotus have *iterative* endings *σκον* and *σκομην* in the imperfect, and in the second aorist active and middle. Hom. has them also in the first aorist. These are added to the tense stem, with *ε* (*α* in first aorist) inserted after a preceding consonant; as *ἔχω*, imp. *ἔχ·εσκον*; *ἐρύω*, 1 aor. *ἐρύσ·ασκε*; *φεύγω* (*φὐγ-*), 2 aor. *φύγε-σκον*. Verbs in *εω* have *ε-εσκον* or *εσκον* in the imperfect; as *καλέε-σκον*, *πωλέσκετο*; verbs in *αω* have *α-ασκον* or *ασκον*; as *γοάασκε*, *νικάσκομεν*. Rarely other verbs have *ασκον* in the imperfect; as *κρύπτασκον* from *κρύπτω*.

These forms are confined to the indicative, and they generally (in Hdt. always) omit the augment. They denote *repetition*; as *πωλέσκετο*, *he went* (regularly).

For *μι*-forms with these endings see § 126, 5.

11. Some verbs have poetic stems, made by adding *θ* preceded by a vowel (generally *α* or *ε*) to the present or the second aorist tense stem; as *ἀμυναθ-*, *διωκαθ-*, *φλεγεθ-*, from *ἀμύνω*, *ward off*, *διώκω*, *pursue*, *φλέγω*, *burn*. From these special stems are formed — sometimes presents, as *φλεγέθω*; sometimes imperfects, as *ἐδιώκαθον*; sometimes second aorists, as *ἔσχεθον* (*σχ-*); and also subjunctives and optatives, as *εἰκάθω*, *εἰκάθοιμι*, *ἀμυνάθοιτο*; imperatives, as *ἀμυνάθατε*, *ἀμυνάθου*; infinitives, as *ἀμυνάθειν*, *διωκάθειν*, *σχεθέειν*, *σχέθειν* or *σχεθεῖν*; and participles, as *εἰκάθων*, *σχέθων* or *σχεθών*. As few of these stems form a present indicative, many scholars consider *ἐδιώκαθον*, *ἔργαθον*,

&c., with the subjunctives, &c. second aorists, and accent the infinitives and participles *διωκαθεῖν, ἀμυναθεῖν, εἰκαθεῖν, εἰκαθών*, &c., although the traditional accent is on the penult.

See in the Lexicon *ἀλκάθειν, ἀμυνάθω, διωκάθω, εἰκάθειν, ἐργάθειν, ἠερέθομαι, ἠγερέθομαι, μετακιάθω, σχέθω, φθινύθω, φλεγέθω.*

12. (*Subjunctive.*) (*a*) In Homer the subjunctive (especially in the 1st aor. act. and mid.) often has the short connecting vowels *ε* and *ο* (Attic *η* and *ω*), yet never in the singular of the active voice nor in the third person plural; as *ἐρύσσομεν, ἀλγήσετε, μνθήσομαι, εὔξεαι, δηλήσεται, ἀμείψεται, ἐγείρομεν, ἰμείρεται.*

(*b*) In both aor. pass. subjunctives Herodotus generally has the uncontracted forms in *εω, εωμεν, εωσι*, but contracts *εη* (or *ερη*) to *η* (or *ῃ*); as *ἀφαιρεθέω* (Att. *-θῶ*), *φανέωσι* (Att. *-ῶσι*), but *φανῇ.*

(*c*) In the 2nd aor. pass. subj. of some verbs, Homer lengthens *εω, εῃς, εῃ*, to *ειω, ειῃς* (or *ηῃς*), *ειῃ* (or *ηῃ*), and has *ειομεν, ειετε*, for *εωμεν, εητε*; as *δαμείω* (from *ἐδάμην*, 2nd aor. p. of *δαμνάω, subdue*), *δαμείῃς* or *δαμήῃς, δαμείῃ* or *δαμήῃ, δαμείετε*; *τραπείομεν* (from *ἐτάρπην* of *τέρπω, amuse*). This is more fully developed in the 2nd aor. act. of the *μι*-form (§ 126, 7, *b*).

(*d*) In the subj. active Homer often has *ωμι, ῃσθα* (or *ησθα*), *ῃσι*; as *ἐθέλωμι, ἐθέλῃσθα, ἐθέλῃσι.*

13. (*Optative.*) The Aeolic forms of the aor. opt. act., *ειας, ειε, ειαν* (given in the paradigms of *λύω* and *φαίνω*), are the common forms in all dialects; the Aeolic has also first persons in *εια* and *ειμεν.*

Homer sometimes has *οισθα* in the 2nd person for *οις*; as *κλαίοισθα.* For *ατο* (for *ντο*) see above, 3.

14. (*Infinitive.*) (*a*) Homer often has *ε-μεναι* and *ε-μεν* for *ει-ν* in the infinitive active; as *ἀμυνέμεναι, ἀμυνέμεν* (Attic *ἀμύνειν*); *ἐλθέμεναι, ἐλθέμεν* (*ἐλθεῖν*); *ἀξέμεναι, ἀξέμεν* (*ἄξειν*). For the perfect (only of the *μι*-form, § 125, 4) see § 126, 9: the inf. in *έναι* does not occur in Homer. So Hom. *μεναι*, Dor. *μεν*, in the aor. pass.; as *ὁμοιωθήμεναι, δαή-μεναι* (also *δαῆναι*), Hom.; *αἰσχυνθῆμεν*, Pind.

(*b*) Homer often has the uncontracted 2nd aor. inf. act. in *εειν*; as *ἰδέειν.*

(*c*) The Doric has *εν* (§ 98, N. 5) and the Aeolic *ην* for *ειν* in the infin.; Doric also *ῆν* for *έειν* or *εῖν*; thus *ἀείδεν* and *γᾱρύεν* (Dor.) for *ἀείδειν* and *γηρύειν*; *φέρην* and *ἔχην* (Aeol.) for *φέρειν* and *ἔχειν*; *εἰπῆν* (Dor.), *εἴπην* (Aeol.), for *εἰπεῖν.*

15. (*Participle.*) The Doric and Aeolic have *οισα* for *ουσα*, and *αις, αισα* for *ασ, ᾶσα*, in the participle; as *ἔχοισα, θρέψαις, θρέψαισα.*

Special Forms of Contract Verbs.

§ 120. The present and imperfect of verbs in *αω*, *εω*, and *οω* have the following dialectic peculiarities: —

1. (*Verbs in αω.*) (*a*) In Homer verbs in *αω* are often contracted as in Attic. In a few cases they remain uncontracted; sometimes without change, as *ναιετάουσι*, *ναιετάων*, from *ναιετάω*, *dwell;* sometimes with *ᾱ*, as in *πεινάω*, *hunger*, *διψάω*, *thirst;* sometimes with *εον* for *ἄον* in the imperfect, as *μενοίνεον* from *μενοινάω*, *long for*.

(*b*) Commonly, when they are not contracted in Homer, the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound. The second syllable, if it is short by nature or has a diphthong with a short initial vowel, is generally prolonged; sometimes the former syllable; rarely both. We thus have *ᾰᾱ* (sometimes *ᾱα*) for *ᾰε* or *ᾰη* (*aᾳ* for *ᾰει* or *ᾰῃ*), and *οω* (sometimes *ωο* or *ωω*) for *ᾰο* or *ᾰω* (*οᾳ* for *ᾰοι*):

ὁρᾰᾳς	for	**ὁράεις**
ὁρᾰᾳ	,,	**ὁράει** or **ὁράῃ**
ὁρᾰασθε	,,	**ὁράεσθε**
ὁρᾰασθαι	,,	**ὁράεσθαι**
μνᾰασθαι	,,	**μνάεσθαι**
ὁρᾰᾶν	,,	**ὁράειν** (Dor. **ὁράεν**)
ὁρόω	,,	**ὁράω**
ὁρόωσι	,,	**ὁράουσι** (*i.e.* **ὁραονσι**)
ὁρόωσα	,,	**ὁράουσα** (*i.e.* **ὁραοντ-σα**, § 117, 2, N.)
ὁρόφεν	,,	**ὁράοιεν**
ὁρόωνται	,,	**ὁράονται**
αἰτιόφο	,,	**αἰτιάοιο**

The lengthening of the *former* vowel occurs only when the word could not otherwise stand in the Homeric verse; as in *ἠβώοντες* for *ἠβᾰοντες*, *ἠβώοιμι* for *ἠβᾰοιμι*, *μνάασθαι* for *μνᾰεσθαι*, *μνώοντο* for (*ἐ*)*μνᾰοντο*. In this case the second vowel or diphthong is not lengthened (see the examples above); except in a final syllable, as in *μενοινάᾳ* (for *-ᾰει*), or when *ωσα* or *ωσι* comes from *οντσα* or *ονσι*, as in *ἠβώωσα*, *δρώωσι*, for *ἠβᾰ-οντσα*, *δρᾰ-ονσι*.

This assimilation never occurs unless the second vowel is long either by nature or by position; thus *ὁράομεν*, *ὁράετε*, *ὁραέτω* cannot become *ὁροωμεν*, *ὁραατε*, *ὁραατο*. It extends also to the so-called Attic futures in *ἄσω*, *άω*, *ῶ* (§ 110, II. Note 1, *b*); as *ἑλόω*, *ἑλώωσι*, *κρεμόω*, *δαμάᾳ*, *δαμόωσι*, for *ἑλάσω* (*ἐλάω*), &c.

(*c*) The Doric contracts *αε* and *αη* to *η*; this occurs in the dual of a few imperfects in Homer, as *προσαυδήτην* (from *προσαυδάω*), *φοι-*

τήτην (φοιτάω), συλήτην (συλάω). So Hom. ὄρηαι (or ὀρῆαι) for ὁράεαι (Attic ὁρᾷ) in the pres. ind. middle of ὁράω. See 2 (*d*).

(*d*) Herodotus sometimes changes αω, αο, and αου to εω, εο, and εου, especially in ὁράω, εἰρωτάω, and φοιτάω; as ὁρέω, ὁρέοντες, ὁρέουσι, εἰρώτεον, ἐφοίτεον. These forms are generally uncontracted; but εο and εου sometimes become ευ (2, *a*), as εἰρώτευν.

In other cases Herodotus contracts verbs in αω regularly.

(*e*) In Homer, ε-μεναι (§ 119, 14, *a*) in the pres. infin. act. of verbs in αω and εω becomes ημεναι by contracting ε with α or ε of the stem (1, *c*); as γοήμεναι (γοάω) for γοε-εμεναι, πεινήμεναι (πεινάω). See 2 (*d*).

2. (*Verbs in* εω.) (*a*) Verbs in εω generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts εε or εει to ει, as τάρβει (τάρβεε); and both Homer and Herodotus sometimes contract εο or εου to ευ (Hdt. especially in ἀγνοέω, διανοέομαι, θηέομαι, νοέω, ποιέω); as ποιεῦσι, ἀγνοεῦντες, διανοεῦντο. So in the Attic futures in ἴσω, ἴσομαι (§ 110, II. Note 1, *c*), as κομεύμεθα (Hdt.). Hdt. has generally δεῖ, *must*, but impf. ἔδεε.

(*b*) Homer sometimes drops ε in εαι and εο (for εσαι, εσο, § 115, 2) after ε, thus changing ἐεαι and ἐεο to ἐαι and ἐο, as μυθέαι for μυθέεαι (from μυθέομαι), ἀποαιρέο (for ἀποαιρέεο); but he oftener contracts ἐεαι and ἐεο to εῖαι and εῖο, as μυθεῖαι, αἰδεῖο (for αἰδέεο). Herodotus sometimes drops the second ε in ἐεο; as φοβέο (also φοβεῦ), αἰτέο, ἐξηγέο.

(*c*) In Homer, final ε of the stem is often lengthened into ει; as νεικείω, πνείω, for νεικέω, πνέω. So in ἐτελεί-ετο from τελέω, τελείω. A similar change takes place in εω of the 2nd aor. passive subjunctive (§ 119, 12, *c*).

(*d*) Homer has a present infinitive in ημεναι for ε-εμεναι (1, *e*), as φιλήμεναι (φιλέω) for φιλε-εμεναι, καλήμεναι (καλέω). So φορῆναι (φορέ-ειν) from φορέω. Homer has Doric contraction in the duals ὁμαρτήτην (ὁμαρτέω) and ἀπειλήτην (ἀπειλέω). See 1 (*c*).

3. (*Verbs in* οω.) (*a*) Verbs in οω are always contracted in Herodotus, but he sometimes has ευ (for ου) from οο or οου, especially in δικαιόω, *think just*; as ἐδικαίευν, δικαιεῦντος, δικαιεῦσι.

(*b*) They are always contracted in Homer, except in the few cases in which forms in οω or ωο occur resembling those made by assimilation in verbs in αω (1, *b*); as ἀρόωσι (from ἀρόω, *plough*); δηιόφεν and (impf.) δηιόωντο (from δηιόω); ἰδρώουσα and ἰδρώοντα (from ἱδρόω).

CONJUGATION OF VERBS IN MI.

REMARK. The peculiar inflection of verbs in μι affects only the tenses formed from the present and second aorist stems, and in a few verbs those formed from the second perfect stem. Most of the second aorists and perfects here included do not belong to presents in μι, but are irregular forms of verbs in ω; as ἔβην (βαίνω), ἔγνων (γιγνώσκω), ἐπτάμην (πέτομαι), and τέθναμεν, τεθναίην, τεθνάναι (2nd perfect of θνήσκω). See § 125, 3 and 4.

Tenses thus inflected are called μι-forms. In other tenses verbs in μι are inflected like verbs in ω (§ 123, 3). No single verb exhibits all the μι-forms.

§ 121. 1. In the present and imperfect of verbs in μι, and in all other tenses which have the μι-form of inflection, the endings (§ 112, 2) are added directly to the tense stem, except in the subjunctive and optative. The tense stem almost always ends in a vowel, which, if short, is lengthened (Note 1) in the *singular* of the present and imperfect indicative active, and generally in all forms of the second aorist indicative, imperative, and infinitive active. Thus φη-μί, φη-σί, φᾰ-μέν, φᾰ-τέ, from stem φᾰ-; cf. λύ-ο-μεν, λύ-ε-τε, from stem λυ-. See § 112, 4.

NOTE 1. Here ᾰ and ε are lengthened to η, ο to ω, and ῠ to ῡ. But in the second aorist, ᾰ after ρ becomes ᾱ in ἔδρᾱν, ε becomes ει in the infinitives θεῖναι and εἶναι, and ο becomes ου in δοῦναι. (See § 125, 3, Notes 1 and 2.)

NOTE 2. The only verbs in μι with consonant present stems are the irregular εἰμί, *be*, and ἧμαι, *sit* (§ 127). See also οἶδα (§ 127, vii.), and a few poetic second aorists and perfects (§ 125, 3 and 4).

2. The following peculiarities in the endings are to be noticed in these forms: —

(*a*) The endings μι and σι (§ 112, 2, N.) are retained in the first and third persons singular of the present indicative active; as φη-μί, φη-σί.

(*b*) Θι is retained in the second aorist imperative active (§ 116, 1) after a long vowel, as in στῆθι, βῆθι; but it is changed to ς in θές, δός, ἕς, and σχές. It is rare in the present, as φαθί, ἴθι. The present commonly omits θι, and lengthens the preceding vowel (ᾰ, ε, ο, or ῠ) to η, ει, ου, or ῡ; as ἵστη (for ἵστα-θι), τίθει, δίδου, δείκνῡ. (See § 123.)

(*c*) In the second person singular passive and middle, *σαι* and *σο* are retained (see, however, § 122, N. 3); except in the second aorist middle and in the subjunctive and optative, which drop *σ* and are contracted (§ 114, N. 2; § 115, 2, 3). In the present imperative both forms in *σο* and contracted forms in *ω* or *ου* (for *ᾶσο, εσο, οσο*) occur, *ῦσο* being always retained.

(*d*) In the third person plural of the present indicative active, *α* is prefixed to the ending *νσι*, making *ᾶσι* (§ 16, 6), which is contracted with *α* (but not with *ε*, *ο*, or *υ*) of the stem; as *ἱστᾶσι* (for *ἱστα-ανσι*), but *τιθέ-ᾶσι, διδό-ᾶσι, δεικνύ-ᾶσι*. Contracted forms in *εἶσι*, *οῦσι*, and *ῦσι*, from stems in *ε*, *ο*, and *υ*, are regular in Ionic, but rare in Attic. In the third person plural, the imperfect and second aorist active have *σαν*, and the optative active has *ιη-σαν* or *ιε-ν*.

(*e*) The infinitive active adds *ναι* to the tense stem; as *ἱστά-ναι, τιθέ-ναι, δοῦ-ναι, θεῖ-ναι*.

(*f*) The participle active (with stem in *αντ, εντ, οντ*, or *υντ*) forms the nominative in *ᾶς, εἰς, ους*, or *ῦς*.

3. Some verbs in *ημι* and *ωμι* reduplicate the stem in the present and imperfect by prefixing its initial consonant with *ι*; as *δί-δω-μι* (*δο-*), *give*, *τί-θη-μι* (*θε-*), *put*, for *θι-θη-μι* (§ 17, 2). From stem *στα-* we have *ἵ-στη-μι*, *set*, for *σι-στη-μι*; and from *ἑ-* we have *ἵ-η-μι* (*ἑ-ή-μι*). See § 125, 2.

§ 122. There are two classes of verbs which have this inflection: —

1. First, verbs in *μι* which have the simple stem or the reduplicated simple stem (§ 121, 3) in the present; and all the second aorists and second perfects and pluperfects of the *μι*-form. This includes all verbs in *ημι* and *ωμι* (from stems in *α*, *ε*, and *ο*).

2. Secondly, verbs in *νυμι*, which (with one exception) have the *μι*-form only in the present and imperfect. These add *νῦ* (after a vowel, *νῦ*) to the simple stem to form the present stem; as *δεικ-*, *δεικνῦ-*, *δείκνῦ-μι*, *δείκνῦ-ς*, *δείκνῦ-σι*, but *δείκνῦμεν*, *δείκνῦτε* (§ 121, 1).

They thus belong, by the formation of the present stem, to the fifth class of verbs in *ω* (§ 108, V. 4), and some of them (as *δείκνυ-μι*) use the present in *νύω* (see Note 5).

NOTE 1. Some verbs in *ημι* and *ωμι* have forms which follow the inflection of verbs in *ω*. Especially, in the imperfect of *τίθημι*

δίδωμι, ἐτίθεις and ἐτίθει (as if from τιθέω), and ἐδίδουν, ἐδίδους, ἐδίδου (as if from διδύω), are much more common than the regular forms in ην and ων. So in the second aorist, the forms [ἔθην, ἔθης, ἔθη] and [ἔδων, ἔδως, ἔδω] never occur; and in their place the first aorists in κα, ἔθηκα and ἔδωκα (§ 110, III. 1, N. 1) are used in the *singular*, while the second aorist forms ἔθετον, &c., ἔδοτον, &c., are generally used in the dual and plural. See also ἵημι (§ 127), where ἧκα is used in the same way.

Further, in the optative middle, τιθοίμην, τιθοῖο, τιθοῖτο, &c. (also accented τίθοιο, τίθοιτο, &c.) and (in composition) θοίμην, θοῖο, θοῖτο, &c. (also accented σύν-θοιτο, πρόσ-θοισθε, &c.) occur with the regular τιθείμην, θείμην, &c. See also πρόοιτο, &c., under ἵημι (§ 127).

Note 2. A few deponent verbs accent the subjunctive and optative as if there were no contraction. Such are δύναμαι, ἐπίσταμαι, κρέμαμαι, ἐπριάμην (§ 123); as δύνωμαι, δύναιτο (not δυνῶμαι, δυναῖτο); and sometimes other verbs in μι. The infinitive πρίασθαι is accented like a first aorist.

Note 3. Δύναμαι and ἐπίσταμαι generally have ἐδύνω (or ἠδύνω) and ἠπίστω, for ἐδύνασο and ἠπίστασο, in the second person singular of the imperfect.

Note 4. For the formation of the subjunctive and optative of verbs in ημι and ωμι, see § 114, N. 2, and § 115, 2 and 3. But the contracted subjunctive from stems in α has ῶ, ῇς, ῇ, &c. (act.), and ῶμαι, ῇ, ῆται, &c. (mid.), as if from stems in ε; which stems are found in Ionic, as in στέ-ω-μεν, στέ-ω-σι (Attic στῶμεν, στῶσι). See § 126, 7 (*a*).

Note 5. Verbs in νυμι form the subjunctive and optative like verbs in ω; as δεικνύ-ω, δεικνύ-οιμι, δεικνύ-ωμαι, δεικνυ-οίμην. In other moods forms of verbs in νυω often occur; as δεικνύουσι, ὀμνύουσι.

Note 6. Only one verb in νυμι, σβέννυμι (σβε-), *quench*, has a second aorist active; and this, ἔσβην, *was quenched*, with infin. σβῆναι and (Ion.) part. σβείς, is formed from the simple stem in ε (§ 125, 3).

§ 123. 1. The following is a synopsis of ἵστημι, *set*, (stem στᾰ-), τίθημι, *put* (stem θε-), δίδωμι, *give* (stem δο-), and δείκνῡμι, *show* (stem δεικ-, present stem δεικνῠ-), in the present and second aorist systems.

As ἵστημι wants the second aorist middle, ἐπριάμην, *I bought* (from a stem πρια- which has no present), is added. As δείκνυμι wants the second aorist (§ 122, N. 6), ἔδῡν, *I entered* (from δύω, formed as if from δυ-μι), is added in the active voice. No second aorist middle in νυμην occurs, except in scattered poetic forms (see λύω, πνέω, σεύω, and χέω). Ἔδυν has no aorist optative in Attic; but two forms of an old optative δύην (for δυ-ιη-ν) occur in Homer, viz. δύη and ἐκδῦμεν.

ACTIVE.

	Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*	*Infinitive.*	*Participle.*
Pres.	ἵστημι	ἱστῶ	ἱσταίην	ἵστη	ἱστάναι	ἱστάς
	τίθημι	τιθῶ	τιθείην	τίθει	τιθέναι	τιθείς
	δίδωμι	διδῶ	διδοίην	δίδου	διδόναι	διδούς
	δείκνῦμι	δεικνύω	δεικνύοιμι	δείκνῦ	δεικνύναι	δεικνύς
Imp.	ἵστην					
	ἐτίθην					
	ἐδίδουν					
	ἐδείκνῦν					
2 Aor.	ἔστην	στῶ	σταίην	στῆθι	στῆναι	στάς
	(ἔθην)	θῶ	θείην	θές	θεῖναι	θείς
	(ἔδων)	δῶ	δοίην	δός	δοῦναι	δούς
	ἔδῡν	δύω	———	δῦθι	δῦναι	δύς

PASSIVE AND MIDDLE.

Pres.	ἵστᾰμαι	ἱστῶμαι	ἱσταίμην	ἵστασο	ἵστασθαι	ἱστάμενος
	τίθεμαι	τιθῶμαι	τιθείμην	τίθεσο	τίθεσθαι	τιθέμενος
	δίδομαι	διδῶμαι	διδοίμην	δίδοσο	δίδοσθαι	διδόμενος
	δείκνῦμαι	δεικνύωμαι	δεικνυοίμην	δείκνῦσο	δείκνυσθαι	δεικνύμενος
Imp.	ἱστάμην					
	ἐτιθέμην					
	ἐδιδόμην					
	ἐδεικνύμην					
2 Aor. Mid.	ἐπριάμην	πρίωμαι	πριαίμην	πρίω	πρίασθαι	πριάμενος
	ἐθέμην	θῶμαι	θείμην	θοῦ	θέσθαι	θέμενος
	ἐδόμην	δῶμαι	δοίμην	δοῦ	δόσθαι	δόμενος
	———	———	———	———	———	———

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected: —

ACTIVE VOICE.

Present Indicative.

Sing.	1.	ἵστημι	τίθημι	δίδωμι	δείκνῡμι
	2.	ἵστης	τίθης	δίδως	δείκνῡς
	3.	ἵστησι	τίθησι	δίδωσι	δείκνῡσι
Dual	2.	ἵστᾶτον	τίθετον	δίδοτον	δείκνῦτον
	3.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	1.	ἵστᾶμεν	τίθεμεν	δίδομεν	δείκνῦμεν
	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστᾶσι	τιθέᾱσι	διδόᾱσι	δεικνύᾱσι

Imperfect.

Sing.	1.	ἵστην	ἐτίθην	(ἐδίδων) ἐδίδουν	ἐδείκνῡν
	2.	ἵστης	ἐτίθης, ἐτίθεις	(ἐδίδως) ἐδίδους	ἐδείκνῡς
	3.	ἵστη	ἐτίθη, ἐτίθει (§ 122, N. 1)	(ἐδίδω) ἐδίδου (§ 122, N. 1)	ἐδείκνῡ
Dual	2.	ἵστᾶτον	ἐτίθετον	ἐδίδοτον	ἐδείκνυτον
	3.	ἱστάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην
Plur.	1.	ἵστᾶμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνυτε
	3.	ἵστασαν	ἐτίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

Present Subjunctive.

Sing.	1.	ἱστῶ	τιθῶ	διδῶ	δεικνύω
	2.	ἱστῇς	τιθῇς	διδῷς	δεικνύῃς
	3.	ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
Dual	2.	ἱστῆτον	τιθῆτον	διδῶτον	δεικνύητον
	3.	ἱστῆτον	τιθῆτον	διδῶτον	δεικνύητον
Plur.	1.	ἱστῶμεν	τιθῶμεν	διδῶμεν	δεικνύωμεν
	2.	ἱστῆτε	τιθῆτε	διδῶτε	δεικνύητε
	3.	ἱστῶσι	τιθῶσι	διδῶσι	δεικνύωσι

Present Optative.

Sing.	1.	ἱσταίην	τιθείην	διδοίην	δεικνύοιμι
	2.	ἱσταίης	τιθείης	διδοίης	δεικνύοις
	3.	ἱσταίη	τιθείη	διδοίη	δεικνύοι
Dual	2.	ἱσταίητον	τιθείητον	διδοίητον	δεικνύοιτον
	3.	ἱσταιήτην	τιθειήτην	διδοιήτην	δεικνυοίτην
Plur.	1.	ἱσταίημεν	τιθείημεν	διδοίημεν	δεικνύοιμεν
	2.	ἱσταίητε	τιθείητε	διδοίητε	δεικνύοιτε
	3.	ἱσταίησαν	τιθείησαν	διδοίησαν	δεικνύοιεν

Or thus contracted :—

Dual	2.	ἱσταῖτον	τιθεῖτον	διδοῖτον
	3.	ἱσταίτην	τιθείτην	διδοίτην
Plur.	1.	ἱσταῖμεν	τιθεῖμεν	διδοῖμεν
	2.	ἱσταῖτε	τιθεῖτε	διδοῖτε
	3.	ἱσταῖεν	τιθεῖεν	διδοῖεν

Present Imperative.

Sing.	2.	ἵστη	τίθει	δίδου	δείκνυ
	3.	ἱστάτω	τιθέτω	διδότω	δεικνύτω
Dual	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἱστάτων	τιθέτων	διδότων	δεικνύτων
Plur.	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
		or ἱστάντων	or τιθέντων	or διδόντων	or δεικνύντων

Present Infinitive.

	ἱστάναι	τιθέναι	διδόναι	δεικνύναι

Present Participle.

	ἱστάς	τιθείς	διδούς	δεικνύς

Second Aorist Indicative.

Sing.	1.	ἔστην	(ἔθην)	(ἔδων)	ἔδῡν
	2.	ἔστης	(ἔθης)	(ἔδως)	ἔδῡς
	3.	ἔστη	(ἔθη)	(ἔδω)	ἔδῡ
			(§ 122, N. 1)	(§ 122, N. 1)	
Dual	2.	ἔστητον	ἔθετον	ἔδοτον	ἔδῡτον
	3.	ἐστήτην	ἐθέτην	ἐδότην	ἐδύτην
Plur.	1.	ἔστημεν	ἔθεμεν	ἔδομεν	ἔδῡμεν
	2.	ἔστητε	ἔθετε	ἔδοτε	ἔδῡτε
	3.	ἔστησαν	ἔθεσαν	ἔδοσαν	ἔδῡσαν

Second Aorist Subjunctive.

Sing.	1.	στῶ	θῶ	δῶ	δύω
	2.	στῇς	θῇς	δῷς	δύῃς
	3.	στῇ	θῇ	δῷ	δύῃ
Dual	2.	στήτον	θήτον	δῶτον	δύητον
	3.	στήτον	θήτον	δῶτον	δύητον
Plur.	1.	στῶμεν	θῶμεν	δῶμεν	δύωμεν
	2.	στῆτε	θῆτε	δῶτε	δύητε
	3.	στῶσι	θῶσι	δῶσι	δύωσι

Second Aorist Optative.

Sing.	1.	σταίην	θείην	δοίην
	2.	σταίης	θείης	δοίης
	3.	σταίη	θείη	δοίη
Dual	2.	σταίητον	θείητον	δοίητον
	3.	σταιήτην	θειήτην	δοιήτην
Plur.	1.	σταίημεν	θείημεν	δοίημεν
	2.	σταίητε	θείητε	δοίητε
	3.	σταίησαν	θείησαν	δοίησαν

Or thus contracted: —

Dual	2.	σταῖτον	θεῖτον	δοῖτον
	3.	σταίτην	θείτην	δοίτην
Plur.	1.	σταῖμεν	θεῖμεν	δοῖμεν
	2.	σταῖτε	θεῖτε	δοῖτε
	3.	σταῖεν	θεῖεν	δοῖεν

Second Aorist Imperative.

Sing.	2.	στῆθι	θές	δός	δῦθι
	3.	στήτω	θέτω	δότω	δύτω
Dual	2.	στῆτον	θέτον	δότον	δῦτον
	3.	στήτων	θέτων	δότων	δύτων
Plur.	2.	στῆτε	θέτε	δότε	δῦτε
	3.	στήτωσαν	θέτωσαν	δότωσαν	δύτωσαν
		or στάντων	or θέντων	or δόντων	or δύντων

Second Aorist Infinitive.

στῆναι	θεῖναι	δοῦναι	δῦναι

Second Aorist Participle.

στάς	θείς	δούς	δύς

PASSIVE AND MIDDLE.

Present Indicative.

Sing.	1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
	2.	ἵστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
	3.	ἵσταται	τίθεται	δίδοται	δείκνυται
Dual	2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur.	1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἵστανται	τίθενται	δίδονται	δείκνυνται

Imperfect.

Sing.	1.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
	2.	ἵστασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
	3.	ἵστατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual	2.	ἵστασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	3.	ἱστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	1.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2.	ἵστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	3.	ἵσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Present Subjunctive.

Sing.	1.	ἱστῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
	2.	ἱστῇ	τιθῇ	διδῷ	δεικνύῃ
	3.	ἱστῆται	τιθῆται	διδῶται	δεικνύηται
Dual	2.	ἱστῆσθον	τιθῆσθον	διδῶσθον	δεικνύησθον
	3.	ἱστῆσθον	τιθῆσθον	διδῶσθον	δεικνύησθον
Plur.	1.	ἱστώμεθα	τιθώμεθα	διδώμεθα	δεικνυώμεθα
	2.	ἱστῆσθε	τιθῆσθε	διδῶσθε	δεικνύησθε
	3.	ἱστῶνται	τιθῶνται	διδῶνται	δεικνύωνται

Present Optative.

Sing.	1.	ἱσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2.	ἵσταιο	τιθεῖο	διδοῖο	δεικνύοιο
	3.	ἵσταιτο	τιθεῖτο	διδοῖτο	δεικνύοιτο
Dual	2.	ἱσταῖσθον	τιθεῖσθον	διδοῖσθον	δεικνύοισθον
	3.	ἱσταίσθην	τιθείσθην	διδοίσθην	δεικνυοίσθην
Plur.	1.	ἱσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2.	ἱσταῖσθε	τιθεῖσθε	διδοῖσθε	δεικνύοισθε
	3.	ἱσταῖντο	τιθεῖντο	διδοῖντο	δεικνύοιντο

Present Imperative.

Sing.	2.	ἵστᾰσο or ἵστω	τίθεσο or τίθου	δίδοσο or δίδου	δεικνῦσο
	3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω
Dual	2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἱστάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
	3.	ἱστάσθωσαν or ἱστάσθων	τιθέσθωσαν or τιθέσθων	διδόσθωσαν or διδόσθων	δεικνύσθωσαν or δεικνύσθων

Present Infinitive.

ἵστασθαι τίθεσθαι δίδοσθαι δείκνυσθαι

Present Participle.

ἱστάμενος τιθέμενος διδόμενος δεικνύμενος

Second Aorist Middle Indicative.

Sing.	1.	ἐπριάμην	ἐθέμην	ἐδόμην
	2.	ἐπρίω	ἔθου	ἔδου
	3.	ἐπρίατο	ἔθετο	ἔδοτο
Dual	2.	ἐπρίασθον	ἔθεσθον	ἔδοσθον
	3.	ἐπριάσθην	ἐθέσθην	ἐδόσθην
Plur.	1.	ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2.	ἐπρίασθε	ἔθεσθε	ἔδοσθε
	3.	ἐπρίαντο	ἔθεντο	ἔδοντο

Second Aorist Middle Subjunctive.

Sing.	1.	πρίωμαι	θῶμαι	δῶμαι
	2.	πρίῃ	θῇ	δῷ
	3.	πρίηται	θῆται	δῶται
Dual	2.	πρίησθον	θῆσθον	δῶσθον
	3.	πρίησθον	θῆσθον	δῶσθον
Plur.	1.	πριώμεθα	θώμεθα	δώμεθα
	2.	πρίησθε	θῆσθε	δῶσθε
	3.	πρίωνται	θῶνται	δῶνται

Second Aorist Middle Optative.

Sing.	1.	πριαίμην	θείμην	δοίμην
	2.	πρίαιο	θεῖο	δοῖο
	3.	πρίαιτο	θεῖτο	δοῖτο
Dual	2.	πριαισθον	θεῖσθον	δοῖσθον
	3.	πριαίσθην	θείσθην	δοίσθην
Plur.	1.	πριαίμεθα	θείμεθα	δοίμεθα
	2.	πρίαισθε	θεῖσθε	δοῖσθε
	3.	πρίαιντο	θεῖντο	δοῖντο

Second Aorist Middle Imperative.

Sing.	2.	πρίω	θοῦ	δοῦ
	3.	πριάσθω	θέσθω	δόσθω
Dual	2.	πρίασθον	θέσθον	δόσθον
	3.	πριάσθων	θέσθων	δόσθων
Plur.	2.	πρίασθε	θέσθε	δόσθε
	3.	πριάσθωσαν or πριάσθων	θέσθωσαν or θέσθων	δόσθωσαν or δόσθων

Second Aorist Middle Infinitive.

πρίασθαι θέσθαι δόσθαι

Second Aorist Middle Participle.

πριάμενος θέμενος δόμενος

3. The following is a full synopsis of the *indicative* of ἵστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices: —

ACTIVE.

Pres.	ἵστημι, *set*	τίθημι, *place*	δίδωμι, *give*	δείκνυμι, *show*
Imperf.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	1. ἔστησα, *set* 2. ἔστην, *stood*	1. ἔθηκα 2. ἔθετον, &c. in dual and plur.	1. ἔδωκα 2. ἔδοτον, &c. in dual and plur.	1. ἔδειξα

Perf.	1. ἕστηκα 2. ἕστατον, &c. in dual and plur. *stand*	1. τέθεικα	1. δέδωκα	1. δέδαχα
Plupf.	1. ἑστήκειν or εἱστήκειν 2. ἕστατον, &c. in dual and plur. *stood*	1. ἐτεθείκειν	1. ἐδεδώκειν	1. ἐδεδείχειν

Fut. Perf. ἑστήξω, *shall stand*
§ 110, IV. (*c*) N. 2.

MIDDLE.

Pres.	ἵστᾰμαι, *stand*	τίθεμαι (trans.)	δίδομαι	δείκνῡμαι (trans.)
Impf.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι	-δείξομαι
1 Aor.	ἐστησάμην (trans.)	ἐθηκάμην (not Attic)		ἐδειξάμην
2 Aor.		ἐθέμην	-ἐδόμην	
Perf.	ἕστᾰμαι (as pass.)	τέθειμαι	δέδομαι	δέδειγμαι
Plupf.	(?)	(?)	ἐδεδόμην	ἐδεδείγμην

PASSIVE.

Present, Imperfect, Perfect, Pluperfect: *as in Middle.*

Aor.	ἐστάθην	ἐτέθην	ἐδόθην	ἐδείχθην
Fut.	στᾰθήσομαι	τεθήσομαι	δοθήσομαι	δειχθήσομαι

Fut. Pf. ἑστήξομαι, *shall stand.* (δεδείξομαι, late)

Second Perfect and Pluperfect of the MI-form.

§ 124. 1. A few second perfects and pluperfects are inflected like the present and imperfect of verbs in μι. But they are never used in the *singular* of the indicative, the forms (ἕσταα), (τέθναα), (γέγαα), &c. being imaginary. The participle is formed in ως, ωσα, ος, which is contracted with a preceding α to ώς, ῶσα, ός (irregular for ώς).

2. The principal verbs which have these forms in Attic prose are βαίνω, *go*, 2 perf. infin. βεβάναι; θνήσκω, *die*, τεθνάναι; and ἵστημι, *set*, ἑστάναι, with stems in α. All these have ordinary perfects, βέβηκα, τέθνηκα, ἕστηκα, which are always used in the singular of the indicative. The second perfect and pluperfect of ἵστημι (στα-) are thus inflected: —

SECOND PERFECT.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Sing.	1.	———	ἑστῶ	ἑσταίην	
	2.	———	ἑστῇς	ἑσταίης	ἕσταθι
	3.	———	ἑστῇ	ἑσταίη	ἑστάτω
Dual	2.	ἕστατον	ἑστῆτον	ἑσταίητον or -αῖτον	ἕστατον
	3.	ἑστατον	ἑστῆτον	ἑσταιήτην or -αίτην	ἑστάτων
Plur.	1.	ἕσταμεν	ἑστῶμεν	ἑσταίημεν or -αῖμεν	
	2.	ἕστατε	ἑστῆτε	ἑσταίητε or -αῖτε	ἕστατε
	3.	ἑστᾶσι	ἑστῶσι	ἑσταίησαν or -αῖεν	ἑστάτωσαν or ἑστάντων

Infinitive. ἑστάναι. Participle. (Hom. ἑσταώς, ἑσταῶσα, ἑσταός), Att. contr. ἑστώς, ἑστῶσα, ἑστός (Ionic also -εώς, -εῶσα, -εός; Ep. -ηώς). See § 110, IV. (*d*), N. 3. For the inflection, see § 69, Note.

SECOND PLUPERFECT.

Dual. ἕστατον, ἑστάτην.
Plural. ἕσταμεν, ἕστατε, ἕστασαν.

NOTE. For an enumeration of these forms, see § 125, 4.

Enumeration of the MI-forms.

§ **125.** The forms which have this inflection are as follows: —

1. Verbs in *μι* with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἶμι*, *go*, *φημί*, *say*, *κεῖμαι*, *lie*, and *ἧμαι*, *sit*, all of which are inflected in § 127; with *ἧμι*, *say*, *χρή*, *ought*, and the deponents *ἄγαμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἔραμαι*, *κρέμαμαι*.

See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under *ἄημι*, *δέαμαι*, *δίεμαι*, *δίζημαι*, *ἔδω*, *ἴλημι*, *κιχάνω*, *ὄνομαι*, *ῥύομαι* and *ἐρύομαι*, *στεῦμαι*, *φέρω*; also *δάμνημι*, *κίρνημι*, *κρήμνημι*, *μάρναμαι*, *πέρνημι*, *πίλναμαι*, *πίτνημι*, *σκίδνημι* and *κίδνημι*.

2. Verbs in *μι* with reduplicated present stems (§ 121, 3). These are *ἵστημι*, *τίθημι*, and *δίδωμι*, inflected in § 123, *ἵημι*, inflected in § 127, *δίδημι*, rare for *δέω*, *bind*, *κίχρημι* (*χρᾰ-*), *lend*, *ὀνίνημι* (*ὀνᾰ-*), *benefit*, *πίμπλημι* (*πλᾰ-*), *fill*, *πίμπρημι* (*πρᾰ-*), *burn*.

See also *ἵπταμαι* (late), and Hom. *βιβάς*, *striding*, present participle of rare *βίβημι*.

NOTE 1. *Πίμπλημι* and *πίμπρημι* insert *μ* before *π*; but the *μ* generally disappears after *μ* (for *ν*) in *ἐμ-πίπλημι* and *ἐμ-πίπρημι*; but not after *ν* itself, as in *ἐν-επίμπλασαν*.

NOTE 2. *Ὀνίνημι* is probably for *ὀν-ονη-μι*, by Attic reduplication from stem *ὀνα-*.

3. *Second Aorists of the μι-Form.* The only second aorists formed from verbs in *μι* are those of *ἵημι* (§ 127), of *ἵστημι*, *τίθημι*, and *δίδωμι* (§ 123), of *σβέννυμι* (§ 122, N. 6); with *ἐπριάμην* (§ 123, 1), the irregular *ὠνήμην* (rarely *ὠνάμην*), of *ὀνίνημι*, and *ἐπλήμην* (poetic) of *πίμπλημι*.

See the last two in the Catalogue, and also Homeric aorist middle forms of *μίγνυμι*, *ὄρνυμι*, and *πήγνυμι*.

The second aorists of this form belonging to verbs in *ω* are the following: —

Βαίνω (*βα-*), *go*: *ἔβην*, *βῶ*, *βαίην*, *βῆθι*, *βῆναι*, *βάς*.

Πέτομαι (*πτα-*, *πτε-*), *fly*: act. (poetic) *ἔπτην*, (*πτῶ*, late), *πταίην*, (*πτῆθι*, *πτῆναι*, late), *πτάς*. Mid. *ἐπτάμην*, *πτάσθαι*, *πτάμενος*.

[Τλάω] (τλα-), *endure*: ἔτλην, τλῶ, τλαίην, τλῆθι, τλῆναι, τλάς.

Φθάνω (φθα-), *anticipate*: ἔφθην, φθῶ, φθαίην, φθῆναι, φθάς.

Διδράσκω (δρα-), *run*: ἔδρᾱν, ἔδρᾱς, ἔδρᾱ, &c., δρῶ, δρᾷς, δρᾷ, &c., δραίην, δρᾶναι, δράς. Only in composition. (See Note 1.)

Κτείνω (κτα-, κτεν-), *kill*: act. (poetic) ἔκτᾰν, ἔκτᾰς, ἔκτᾰ, ἔκτᾰμεν (3 pl. ἔκτᾰν, subj. κτέωμεν, inf. κτάμεναι, κτάμεν, Hom.), κτάς. Mid. (Hom.) ἐκτάμην, *was killed*, κτάσθαι, κτάμενος.

Ἁλίσκομαι (ἁλ-), *be taken*: ἐάλων or ἥλων, *was taken*, ἁλῶ, ἁλοίην, ἁλῶναι, ἁλούς. (See Note 2.)

Βιόω (βιο-), *live*: ἐβίων, βιῶ, βιώην (not -οίην), βιῶναι, βιούς (Hom. imper. βιώτω).

Γιγνώσκω (γνο-), *know*: ἔγνων, γνῶ, γνοίην, γνῶθι, γνῶναι, γνούς.

Δύω (δυ-), *enter*: ἔδῡν, *entered*, δύω, (opt. § 123, 1,) δῦθι, δῦναι, δύς (§ 123).

Φύω (φυ-), *produce*: ἔφῡν, *was produced*, *am*, φύω, φῦναι, φύς (like ἔδυν).

Add to these the single forms, γηράναι (γηράς, Hom.) of γηράσκω, *grow old*; ἀπο-σκλῆναι, of ἀποσκέλλω, *dry up*; σχές, imperat. of ἔχω, *have*; πῖθι, imperat. of πίνω, *drink*.

See also in the Catalogue Homeric μι-forms of the following verbs: ἀπαυράω, ἄω, βάλλω, βιβρώσκω, κλύω, κτίζω, λύω, οὐτάω, πελάζω, πλώω, πνέω, πτήσσω, σεύω, φθίνω, χέω; and of these (with consonant stems), ἅλλομαι, ἀραρίσκω, γέντο (γεν-), δέχομαι, λέγω (λεχ-) ἐλέγμην, πάλλω, πέρθω.

Note 1. Second aorists in ην or αμην from stems in α are inflected like ἔστην or ἐπριάμην; but ἔδρᾱν substitutes ᾱ (after ρ) for η, and ἔκτᾰν is irregular.

Note 2. The second aorists of τίθημι, ἵημι, and δίδωμι do not lengthen ε or ο of the stem (§ 121, 1) in the indicative (dual and plural) or imperative (εἶτον, εἶμεν, &c. being augmented): in the infinitive they have θεῖναι, εἶναι, and δοῦναι (§ 126, 9), and in the imperative θές, ἕς, and δός (§ 121, 2, *b*). The other stems in ε have ἔσβην (-ης, -η) and σβῆναι (§ 122, N. 6), and ἀποσκλῆναι. The other stems in ο are inflected like ἔγνων, as follows: —

Indic. ἔγνων, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώτην, ἔγνωμεν, ἔγνωτε, ἔγνωσαν. Subj. γνῶ (like δῶ). Opt. γνοίην (like δοίην). Imperat. γνῶθι, γνώτω, γνῶτον, γνώτων, γνῶτε, γνώτωσαν or γνόντων. Inf. γνῶναι. Part. γνούς (like δούς). The optative βιώην is irregular.

4. *Second Perfects and Pluperfects of the μι-Form.* The following verbs have these forms in Attic Greek, even in prose: —

Ἵστημι (στα-); see § 123, 2 (paradigm).

Βαίνω (βα-), *go*; 2 pf. βεβᾶσι (Hom. βεβάᾱσι), subj. βεβῶσι, inf. βεβάναι (Hom. βεβάμεν), part. βεβώς (Hom. -αώς); 2 plup. (Hom. βέβᾰσαν).

Γίγνομαι (γεν-, γα-), *become*, 2 pf. γέγονα, *am*; (Hom. 2 pf. γεγάασι, inf. γεγάμεν, γεγαώς), Att. γεγώς (poetic).

Θνήσκω (θαν-, θνα-), *die*; 2 pf. τέθνατον, τέθναμεν, τέθνατε, τεθνᾶσι, opt. τεθναίην, imper. τέθναθι, τεθνάτω, inf. τεθνάναι (Hom. τεθνάμεναι or -κάμεν), part. τεθνεώς (Hom. τεθνηώς), 2 plup. ἐτέθνασαν.

Δείδω (δι-), Epic in pres., *fear*, Attic 2 pf. δέδια (Hom. δείδια), 2 plup. ἐδεδίειν, both regular in indic., also 2 pf. δέδιμεν, δέδιτε, 2 plup. ἐδέδισαν; subj. δεδίῃ, δεδίωσι, opt. δεδιείη, imper. δέδιθι, inf. δεδιέναι, part. δεδιώς. (Hom. 2 pf. δείδιμεν, imper. δείδιθι, δείδιτε, inf. δειδίμεν, part. δειδιώς, plup. ἐδείδιμεν, ἐδείδισαν.)

[Εἴκω] (ἰκ-, εἰκ-), 2 pf. ἔοικα, *seem*; also 2 pf. ἔοιγμεν, εἴξᾱσι (for ἐοίκᾱσι), part. εἰκώς (Hom. 2 pf. ἔικτον, 2 plup. εἴκτην), used with the regular forms of ἔοικα, ἐφκειν (see Catalogue).

Οἶδα (ἰδ-), *know*; see § 127 (paradigm).

See also poetic, chiefly Homeric, forms under the following verbs in the Catalogue: ἀνώγω, βιβρώσκω, ἐγείρω, ἔρχομαι, (καφ-), κράζω, μαίομαι, πάσχω, πείθω, πίπτω, [τλάω], φύω.

5. *Verbs in* νυμι, with νυ (after a vowel, νν) added to the verb stem in the present. These are all inflected like δείκνυμι (§ 123), and, with the exception of σβέννυμι, *quench* (§ 122, N. 6), have no μι-forms except in the present and imperfect. The following belong to this class: —

(Stems in α), κερά-ννυμι, κρεμά-ννυμι, πετά-ννυμι, σκεδά-ννυμι; (stems in ε), ἕ-ννυμι, κορέ-ννυμι, σβέ-ννυμι, στορέ-ννυμι; (stems in ω), ζώ-ννυμι, ῥώ-ννυμι, στρώ-ννυμι; (consonant stems), ἄγ-νυμι, ἄρ-νυμαι, δείκ-νυμι (§ 123), εἴργ-νυμι, ζεύγ-νυμι, ἀπο-κτίν-νυμι (*v.* κτείνω), μίγ-νυμι, οἴγ-νυμι, ὄλ-λυμι (§ 108, V. 4, N. 2), ὄμ-νυμι, ὀμόργ-νυμι, ὄρ-νυμι, πήγ-νυμι (παγ-), πτάρ-νυμαι, ῥήγ-νυμι (ῥαγ-), στόρ-νυμι, φράγ-νυμι. See these in the Catalogue, and also Ionic or poetic (chiefly Homeric) forms under αἴνυμαι, ἄχνυμαι, γάνυμαι, δαίνυμι, καίνυμαι, κίνυμαι, ὀρέγ-νυμι, τάνυμαι (*v.* τείνω), τίνυμαι (*v.* τίνω).

Dialectic Forms of Verbs in MI.

§ 126. 1. Homer and Herodotus have many forms (some doubtful) in which verbs in ημι (with stems in ε) and ωμι have the inflection of verbs in εω and οω; as τιθεῖ, διδοῖς, διδοῖ. So in compounds of ἵημι, as ἀνίεις (or ἀνιεῖς), μεθίει (or -ιεῖ) in pres., and προΐειν, προΐεις, ἀνίει, in impf. Hom. has imperat. καθ-ίστα (Attic -η). Herod. has ἱστᾶ (for ἵστησι), ὑπερ-ετίθεα and προ-ετίθεε in impf., and προσ-θέοιτο (for -θεῖτο), &c. in opt. For ἐδίδουν, &c. and ἐτίθεις, ἐτίθει (also Attic), see § 122, 2, N. 1.

2. In the Aeolic dialect most verbs in αω, εω, and οω take the form in μι; as φίλημι (with φίλεισθα, φίλει), in Sappho, for φιλέω, &c.; ὄρημι, κάλημι, αἴνημι.

3. A few verbs in Hom. and Hdt. drop *σ* in *σαι* and *σο* of the second person after a vowel; as imperat. *παρίσταο* (for *-ασο*) and impf. *ἐμάρναο* (Hom.); *ἐξεπίστεαι* (for *-ασαι*) with change of *α* to *ε* (Hdt.). So *θέο*, imperat. for *θεσο* (Att. *θοῦ*). and *ἔνθεο* (Hom.).

4. The Doric has *τι*, *ντι* for *σι*, *νσι*. Homer sometimes has *σθα* for *σ* in 2 pers. sing., as *δίδωσθα* (*δίδοισθα* or *διδοίσθα*), *τίθησθα*; *ν* for *σαν* (with preceding vowel short) in 3 pers. plur., as *ἔστᾰν* (for *ἔστησαν*), *ἶεν* (for *ἶεσαν*), *πρότιθεν* (for *προετίθεσαν*); see § 119, 9. He sometimes has *θι* in the pres. imperat. act., as *δίδωθι*, *ὄρνυθι* (§ 121, 2, *b*).

5. Herod. sometimes has *ᾶται*, *ᾶτο* for *νται*, *ντο* in the present and imperfect of verbs in *μι*, with a preceding *α* changed to *ε*; as *προτιθέαται* (for *-νται*), *ἐδυνέατο* (for *-αντο*). For the iterative endings *σκον*, *σκομην*, see § 119, 10; these are added directly to the stem of verbs in *μι*, as *ἵστα-σκον*, *δό-σκον*, *ζωννύ-σκετο*, *ἔ-σκον* (*εἰμί*, *be*).

6. Some verbs with consonant stems have a 2 aor. mid. of the *μι*-form in Homer; as *ἄλ-το*, *ἄλ-μενος*, from *ἅλλομαι*, *leap*; *ὄρ-το*, with imperat. *ὄρσεο*, *ὄρσευ*, *ὄρσο*, from *ὄρνυμι*, *rouse*. So *πήγνυμι* (*ἔπηκτο*). See § 125, 3.

7. (*a*) Herodotus sometimes leaves *εω* uncontracted in the subjunctive of verbs in *ημι*; as *θέωμεν* (Att. *θῶμεν*), *διαθέωνται* (*-θῶνται*), *ἀπ-ιέωσι* (Att. *ἀφ-ιῶσι*, from *ἀφ-ίημι*). He forms the subj. with *εω* in the plural also from stems in *α*; as *ἀπο-στέ-ωσι* (*-στῶσι*), *ἐπιστέωνται* (for *ἐπίστα-ονται*, Att. *ἐπίστωνται*). Homer sometimes has these forms with *εω*; as *θέωμεν*, *στέωμεν*.

(*b*) Generally, when the 2 aor. subj. act. is uncontracted in Homer, the final vowel of the stem is lengthened, *ε* (or *α*) to *ει* or *η*, *ο* to *ω*, while the connecting vowels *η* and *ω* are shortened to *ε* and *ο* in the dual and plural, except before *σι* (for *νσι*). Thus we find in Homer:—

(Stems in *α*.)	**θείῃς, θήῃς**
βείω (Attic **βῶ** for **βα-ω**)	**θείῃ, θήῃ, ἀν-ήῃ**
στήῃς	**θείομεν**
στήῃ, βήῃ, βέῃ, φθήῃ	(Stems in *ο*.)
στήετον	**γνώω**
στήομεν, στείομεν, στέωμεν	**γνώῃς**
στήωσι, στείωσι, φθέωσι	**γνώῃ, δώῃ, δώῃσιν**
	γνώομεν, δώομεν
(Stems in *ε*.)	**γνώωσι, δώωσι**
θείω, ἐφ-είω	See also § 119, 12 (*c*).

(*c*) A few cases of the middle inflected as in (*b*) occur in Homer; as *βλή-εται* (*v.* *βάλλω*), *ἅλ-εται* (*ἅλλομαι*), *ἀπο-θείομαι*, *κατα-θείομαι*; so *κατα-θῆαι* (Hesiod) for *καταθε-ηαι* (Att. *καταθῇ*).

8. For Homeric optatives of δαίνυμι, δύω, λύω, and φθίνω, — διανῦτο, δύη, and δῦμεν, λελῦτο or λελῧντο, φθίμην (for φθι-ιμην), — see those verbs in the Catalogue, and § 118, 1, Note.

9. Homer has μεναι or μεν (the latter only after a short vowel) for ναι in the infinitive. The final vowel of the stem is rarely lengthened in the present; as τιθέ-μεναι, rarely τιθή-μεναι. In the 2 aor. act. the vowel is regularly long (§ 121, 1), as στή-μεναι, γνώ-μεναι; but τίθημι and δίδωμι (§ 125, 3, N. 2) have θέ-μεναι and δό-μεναι. For η-μεναι in the aor. pass. infin. see § 119, 14. In the perfect of the μι-form (§ 125, 4), we have ἑστᾰ́-μεναι, ἑστᾰ́-μεν, τεθνᾰ́μεναι, τεθνᾰ́μεν.

10. Homer rarely has ημενος for εμενος in the participle. For perf. part. in ως (εως, ηως), see § 110, IV. (*d*), N. 3.

Irregular Verbs of the MI-Form.

§ 127. The verbs εἰμί, *be*, εἶμι, *go*, ἵημι, *send*, φημί, *say*, ἧμαι, *sit*, κεῖμαι, *lie*, and the second perfect οἶδα, *know*, are thus inflected.

I. Εἰμί (stem ἐσ-, Latin *es-se*), *be*.

PRESENT.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Sing.	1.	εἰμί	ὦ	εἴην	
	2.	εἶ	ᾖς	εἴης	ἴσθι
	3.	ἐστί	ᾖ	εἴη	ἔστω
Dual	2.	ἐστόν	ἦτον	εἴητον, εἶτον	ἔστον
	3.	ἐστόν	ἦτον	εἰήτην, εἴτην	ἔστων
Plur.	1.	ἐσμέν	ὦμεν	εἴημεν, εἶμεν	
	2.	ἐστέ	ἦτε	εἴητε, εἶτε	ἔστε
	3.	εἰσί	ὦσι	εἴησαν, εἶεν	ἔστωσαν, ἔστων, ὄντων

Infinitive. εἶναι. *Partic.* ὤν, οὖσα, ὄν, gen. ὄντος, οὔσης, &c.

		IMPERFECT.	FUTURE INDIC.
Sing.	1.	ἦν or ἦ	ἔσομαι
	2.	ἦσθα	ἔσῃ, ἔσει
	3.	ἦν	ἔσται
Dual	2.	ἦστον or ἦτον	ἔσεσθον
	3.	ἤστην or ἤτην	ἔσεσθον
Plur.	1.	ἦμεν	ἐσόμεθα
	2.	ἦτε or ἦστε	ἔσεσθε
	3.	ἦσαν	ἔσονται

Fut. Opt. ἐσοίμην, ἔσοιο, ἔσοιτο, &c. regular.

Fut. Infin. ἔσεσθαι. *Fut. Partic.* ἐσόμενος.

Verb. Adj. ἐστέον (συν-εστέον).

An imperfect middle ἤμην, *was*, rarely occurs.

NOTE 1. In compounds of εἰμί (as in those of εἶμι) the participle keeps the accent of the simple form; as παρών, παροῦσα, παρόν, συνόντες, συνοῦσι, συνόντων. So in the subjunctive, where ὦ is contracted from Ionic ἔω; as παρῶ, παρῇς, &c. So παρέσται (for παρέσεται).

NOTE 2. DIALECTS. *Pres. Indic.* Aeolic ἐμμί, the most primitive form, nearest to ἐσ-μι (see foot-note on p. 143). Ionic εἷς, Hom. ἐσσί (for εἶ); Ionic εἰμέν (for ἐσμέν); Ionic ἔᾶσι, Doric ἐντί (for εἰσί).

Imperf. Hom. ἦα, ἔα, ἔον (in 1 pers. sing.); ἔησθα (2 pers.); ἦεν, ἔην, ἦην (3 pers.); ἔσαν (for ἦσαν). Hdt. ἔα, ἔας, ἔατε. Later ἦς for ἦσθα. Ionic (iterative) ἔσκον.

Future. Hom. ἔσσομαι, &c., with ἐσσεῖται; Dor. ἐσσῇ, ἐσσοῦνται; Hom. ἔσεται.

Subj. Ionic ἔω, &c., ἔωσι; Hom. also εἴω.

Opt. Ionic ἔοις, ἔοι.

Imper. Hom. ἔσ-σο (the regular form, § 116, 1).

Infin. Hom. ἔμμεναι, ἔμεναι, ἄμεν; Dor. ἦμεν or εἶμεν; Lyric ἔμμεν.

Partic. Ionic ἐών, ἐοῦσα, ἐόν.

II. *Εἶμι* (stem *ἰ-*, Latin *i-re*), *go*.

PRESENT.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Sing.	1.	εἶμι	ἴω	ἰοίην (ἰοιμι)	
	2.	εἶ	ἴῃς	ἴοις	ἴθι
	3.	εἶσι	ἴῃ	ἴοι	ἴτω
Dual	2.	ἴτον	ἴητον	ἴοιτον	ἴτον
	3.	ἴτον	ἴητον	ἰοίτην	ἴτων
Plur.	1.	ἴμεν	ἴωμεν	ἴοιμεν	
	2.	ἴτε	ἴητε	ἴοιτε	ἴτε
	3.	ἴᾶσι	ἴωσι	ἴοιεν	ἰτωσαν or ἰόντων

Infinitive. ἰέναι. *Partic.* ἰών, ἰοῦσα, ἰόν, gen. ἰόντος, ἰούσης, &c.

IMPERFECT.

	Sing.	*Dual.*	*Plural.*
1.	ἤειν or ἦα		ἤειμεν or ἦμεν
2.	ἤεις or ἤεισθα	ἤειτον or ἦτον	ἤειτε or ἦτε
3.	ἤει or ἤειν	ἠείτην or ἤτην	ἤεσαν or ἦσαν

Verb. Adj. ἰτός, ἰτέον, ἰτητέον.

Future *εἴσομαι* and aorist *εἰσάμην* (or *ἐεισάμην*) are Homeric.

NOTE 1. In compounds the participle has the accent of the simple form; as *παριών, παριοῦσα, παριόντος, παριοῦσι.* (See I. Note 1.)

NOTE 2. The present *εἶμι* generally has a future sense, *shall go*, taking the place of a future of *ἔρχομαι*, whose future *ἐλεύσομαι* is not often used in Attic prose.

NOTE 3. DIALECTS. *Pres. Ind.* Hom. *εἶσθα* for *εἶ*. *Imperf.* Hom. *ἤια, ἤιον* (in 1 pers. sing.); *ἤιε, ἦε, ἴε* (in 3 pers.); *ἴτην* (in dual); *ἦομεν, ἤιον, ἤισαν* (*ἦσαν*), *ἴσαν* (in plural). Hdt. *ἤια, ἤιε, ἤισαν.*

Subj. Hom. *ἴησθα, ἴησι. Opt.* Hom. *ἰείη* (for *ἴοι*). *Infin.* Hom. *ἴ-μεναι*, or *ἰ-μεν* (for *ἰ-έναι*), rarely *ἴμμεναι.*

III. Ἵημι (stem ἑ-), *send.*

(Fut. ἥσω, Aor. ἧκα, Perf. εἷκα, Perf. Pass. and Mid. εἷμαι, Aor. Pass. εἵθην).

ACTIVE.

Present.

Indic. ἵημι, inflected like τίθημι; but 3 pers. plur. ἱᾶσι.

Subj. ἱῶ, ἱῇς, ἱῇ, &c. *Opt.* ἱείην, ἱείης, ἱείη, &c. (See N. 1.)

Imper. ἵει, ἱέτω, &c. *Infin.* ἱέναι. *Partic.* ἱείς.

Imperfect.

ἵειν, ἵεις, ἵει; ἵετον, ἱέτην; ἵεμεν, ἵετε, ἵεσαν. Also ἵην (in ἠφίην, § 105, 1, N. 3), and ἵη (Hom.). See ἀφίημι.

Future.

ἥσω, ἥσεις, ἥσει, &c., regular.

First Aorist.

ἧκα, ἧκας, ἧκε, &c., only in indicative.

Perfect (in compos.).

εἷκα, εἷκας, εἷκε, &c.

Second Aorist (generally in compos.).

Indic. No singular: Dual, εἷτον, εἵτην: Plur. εἷμεν, εἷτε, εἷσαν.

Subj. ὦ, ᾗς, ᾗ; ἦτον, ἦτον; ὦμεν, ἦτε, ὦσι.

Opt. εἵην, εἵης, εἵη; εἶητον, εἰήτην; εἶημεν or εἷμεν, εἶητε or εἷτε, εἶησαν or εἷεν.

Imper. ἕς, ἕτω; ἕτον, ἕτων; ἕτε, ἕτωσαν or ἕντων.

Infin. εἶναι. *Partic.* εἷς, εἷσα, ἕν.

PASSIVE AND MIDDLE.

Present.

Indic. ἵεμαι. *Subj.* ἱῶμαι. *Opt.* ἱείμην. *Imper.* ἵεσο or ἵου. *Infin.* ἵεσθαι. *Partic.* ἱέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ἱέμην, inflected regularly like ἐτιθέμην.

Fut. Middle (*in compos.*). ἥσομαι, &c.

First Aorist Middle (*in compos.*) ἡκάμην (*only in Indic.*).

Perfect and Pluperfect (*in compos.*).

Perf. Ind. εἷμαι. *Imperat.* εἶσθω. *Inf.* εἶσθαι. *Partic.* εἱμένος.

Plup. εἵμην, εἶσο, εἶτο, &c.

Second Aorist Middle (*generally in compos.*).

Ind. εἵμην, εἶσο, εἶτο; εἴσθον, εἴσθην; εἵμεθα, εἶσθε, εἶντο.

Subj. ὦμαι, ᾖ, ἧται; ἦσθον: ὥμεθα, ἦσθε, ὦνται.

Opt. εἵμην, εἷο, εἶτο; εἴσθον, εἴσθην; εἵμεθα, εἶσθε, εἶντο. (See N. 1.)

Imper. οὗ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν or ἕσθων.

Infin. ἔσθαι. *Partic.* ἕμενος.

Aorist Passive (*in compos.*).

Ind. εἴθην (augmented). *Subj.* ἐθῶ. *Part.* ἐθείς.

Future Passive (*in compos.*). ἐθήσομαι, &c.

Verb. Adj. ἑτός, ἑτέος.

Note 1. The optatives ἀφίοιτε and ἀφίοιεν, for ἀφιείητε and ἀφιείεν, and πρόοιτο, πρόοισθε, and πρόοιντο (also accented προοῖτο, &c.), for προεῖτο, προεῖσθε, and προεῖντο, sometimes occur. For similar forms of τίθημι, see § 122, N. 1.

Note 2. Dialects. Hom. aor. ἔηκα for ἧκα; ἔμεν for εἶναι; ἔσαν, ἔμην, ἔντο, &c., by omission of augment, for εἶσαν, εἵμην, εἶντο, &c., in indicative. In ἀνίημι, Hom. fut. ἀνέσω.

IV. Φημί (stem φᾰ-), *say.*

Present.

Indic. φημί, φῄς, φησί; φᾰτόν, φατόν; φᾰμέν, φᾰτέ, φᾱσί.

Subj. φῶ, φῇς, φῇ, &c. *Opt.* φαίην, φαίης, φαίη, &c.

Imper. φάθι or φαθί, φάτω; φάτον, φάτων, &c.

Infin. φάναι. *Partic.* (not Attic) φάς, φᾶσα, φάν; gen. φάντος, φάσης, &c. (§ 25, 3, N. 2).

Imperfect.

ἔφην, ἔφησθα or ἔφης, ἔφη; ἔφατον, ἐφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

Future.	*Aorist.*
φήσω, φήσειν, φήσων.	ἔφησα, φήσω, φήσαιμι, φῆσαι, φήσας.

Verbal Adj. φατός, φατέος.

A perfect passive imperative πεφάσθω occurs, with participle πεφασμένος.

NOTE 1. DIALECTS. *Pres. Ind.* Doric φᾱμί, φᾱτί, φαντί; Hom. φῇσθα for φῄς. *Inf.* poet. φάμεν. *Impf.* Hom. φῆν, φῄς or φῆσθα, φῇ (Doric ἔφα and φᾶ), ἔφαν and φάν (for ἔφασαν and φάσαν). *Aor.* Doric φᾶσε for ἔφησε.

NOTE 2. Homer has some middle forms of φημί; *pres. imperat.* φάο, φάσθω, φάσθε; *infin.* φάσθαι; *partic.* φάμενος; *imperfect* ἐφάμην or φάμην, ἔφατο or φάτο, ἔφαντο and φάντο. Doric *fut.* φάσομαι. These all have an active sense.

V. Ἧμαι (stem ἡσ-), *sit.*

(Chiefly poetic in simple form: in Attic prose κάθ-ημαι is generally used.)

Present (with form of Perfect).

Ind. ἧμαι, ἧσαι, ἧσται; ἧσθον; ἥμεθα, ἧσθε, ἧνται. *Imperat.* ἧσο, ἧσθω, &c. *Inf.* ἧσθαι. *Partic.* ἥμενος.

Imperfect (with form of Pluperfect).

ἥμην, ἧσο, ἧστο; ἧσθον, ἧσθην; ἥμεθα, ἧσθε, ἧντο.

Κάθημαι is thus inflected: —

Present.

Ind. κάθημαι, κάθησαι, κάθηται (not καθ-ηνται); κάθησθον; καθήμεθα, κάθησθε, κάθηνται. *Subj.* καθῶμαι, καθῇ, καθῆται, &c. *Opt.* καθοίμην, καθοῖο, καθοῖτο, &c. *Imperat.* κάθησο (in comedy, κάθου), καθήσθω, &c. *Inf.* καθῆσθαι. *Partic.* καθήμενος.

Imperfect.

ἐκαθήμην, ἐκάθησο, ἐκάθητο, &c., also καθήμην, καθῆσο, καθῆστο and καθῆτο, &c.

NOTE. DIALECTS. Homer has ἕαται and εἵαται (for ἧνται), ἕατο and εἵατο (for ἧντο). Hdt. has κάτησαι, κατῆστο, κατέαται, κατέατο, and ἐκατέατο.

VI. *Κεῖμαι* (stem κει-, κε-), *lie.*

Present (with form of Perfect). *Indic.* κεῖμαι, κεῖσαι, κεῖται; κεῖσθον; κείμεθα, κεῖσθε, κεῖνται. *Subj. and Opt.* These forms occur: κέηται, δια-κέησθε, κέοιτο, προσ-κέοιντο. *Imper.* κεῖσο, κείσθω, &c. *Infin.* κεῖσθαι. *Partic.* κείμενος.

Imperf. ἐκείμην, ἔκεισο, ἔκειτο; ἔκεισθον, ἐκείσθην; ἐκείμεθα, ἔκεισθε, ἔκειντο.

Future. κείσομαι, regular.

NOTE. DIALECTS. Homer has κέαται, κείαται, and κέονται, for κεῖνται; κέσκετο for ἔκειτο; κέατο and κείατο for ἔκειντο; subj. κῆται. Hdt. has κέεται, κέεσθαι, and ἐκέετο, for κεῖται, &c.; and always κέαται and ἐκέατο for κεῖνται and ἔκειντο.

VII. *Οἶδα* (stem ἰδ-), *know.*

(Οἶδα is a second perfect of the stem ἰδ-: see εἶδον in Catalogue and § 125, 4).

SECOND PERFECT.

		Indicative.	*Subjunctive.*	*Optative.*	*Imperative.*
Sing.	1.	οἶδα	εἰδῶ	εἰδείην	
	2.	οἶσθα	εἰδῇς	εἰδείης	ἴσθι
	3.	οἶδε	εἰδῇ	εἰδείη	ἴστω
Dual	2.	ἴστον	&c.	&c.	ἴστον
	3.	ἴστον	regular.	regular	ἴστων
Plur.	1.	ἴσμεν			
	2.	ἴστε			ἴστε
	3.	ἴσᾶσι			ἴστωσαν

Infinitive. εἰδέναι. *Participle.* εἰδώς, εἰδυῖα, εἰδός, gen. εἰδότος, εἰδυίας (§ 68).

SECOND PLUPERFECT.

	Sing.	*Dual.*	*Plural.*
1.	ᾖδειν or ᾔδη		ᾖδειμεν or ᾖσμεν
2.	ᾖδεισθα or ᾔδησθα ᾖδεις or ᾔδης	ᾖδειτον or ᾖστον	ᾖδειτε or ᾖστε
3.	ᾖδει(ν) or ᾔδη	ᾐδείτην or ᾔστην	ᾖδεισαν or ᾖσαν

Future. εἴσομαι, &c., regular. *Verbal Adj.* ἰστέον.

NOTE. The Ionic occasionally has the regular forms οἶδας, οἴδαμεν, οἴδασι; and very often ἴδμεν for ἴσμεν. Ionic *fut.* εἰδήσω (rare in Attic).

Ionic ᾖδεα, ᾖδεε, ᾐδέατε, Hom. ᾐείδης, ᾐείδη, ἴσαν, in pluperfect. The Attic poets have ᾖδεμεν and ᾖδετε (like ᾖδεσαν).

Hom. εἴδομεν, &c. for εἰδῶμεν in subj.; ἴδμεναι and ἴδμεν in infin.; ἰδυῖα for εἰδυῖα in the participle.

Aeolic ἴττω for ἴστω in imperative.

Doric ἴσαντι for ἴσασι: see ἴσαμι.

PART III.

FORMATION OF WORDS.

§ 128. 1. (*Simple and Compound Words.*) A *simple* word is formed from a single stem; as λόγος (stem λεγ-), *speech*, γράφω (γραφ-), *write*. A *compound* word is formed by combining two or more stems; as λογο-γράφος (λογο-, γραφ-), *writer of speeches*.

2. (*Verbals and Denominatives.*) (*a*) When a noun or adjective is formed directly from a root (§ 32, Note), or from a stem which appears as the stem of a verb, it is called a *verbal* or *primitive;* as ἀρχή (stem ἀρχα-), *beginning*, formed from ἀρχ-, stem of ἄρχω; γραφεύς (γραφευ-), *writer*, γραφίς (γραφιδ-), *style* (for writing), γραμμή (γραμμα- for γραφ-μα), *line*, (3, N. 2), γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write;* ποιη-τής, *poet* (*maker*), ποίη-σις, *poesy*, ποίη-μα, *poem*, ποιη-τικός, *able to make*, from ποιε-, stem of ποιέω, *make:* so δίκη (δικα-), *justice*, from the root δικ-, κακός, *bad*, from κακ-. See § 128, 3.

(*b*) When a noun, adjective, or verb is formed from the stem of a noun or adjective, it is called a *denominative* or *derivative;* as βασιλεία, *kingdom*, from βασιλε(υ)- (§ 53, 3, N. 1); ἀρχαῖος, *ancient*, from ἀρχα- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμά-ω, *honor*, from τιμα-, stem of the noun τιμή.

NOTE. The name *verbal* is applied to the primitive words in (*a*) because generally their root or stem actually occurs as a verb stem. This, however, does not show that the noun (or adjective) is *derived from the verb*, but merely that both have the same root or stem.[1] The name applies even to nouns or adjectives derived from a verb stem which is itself derived from a noun stem (2, *b*); as *αὐλητής, flute-player*, from *αὐλε-*, the stem of *αὐλέω, play the flute;* the latter, however, is formed from the stem of *αὐλό-ς, flute* (§ 180, N. 2).

3. (*Suffixes.*) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus in § 128, 2, final *α-* in *ἀρχα-*, *ευ-* in *γραφευ-*, *ιδ-* in *γραφιδ-*, *μα-* in *γραμμα-*, *ματ-* in *γραμματ-*, *ικο-* in *γραφικο-*, &c. are suffixes.

NOTE 1. Rarely a noun stem has no suffix, and is identical with the verb stem; as in *φύλαξ, a guard*, from stem *φυλακ-*, seen also in *φυλάσσω, I guard* (§ 108, IV.).

NOTE 2. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending (§ 16); as in *γράμ-μα* for *γραφ-μα* (§ 16, 3), *λέξις* for *λεγ-σις* (§ 16, 2), *δικασ-τής* for *δικαδ-της* (§ 16, 1).

NOTE 3. A final vowel of the stem may be contracted with a vowel of the suffix; as in *ἀρχαῖος, ancient*, from *ἀρχα-* and *ιο-ς* (§ 129, 12). But such a vowel is sometimes dropped, as in *οὐράν-ιος, heavenly*, from *οὐρανο-* and *ιο-ς*, *βασιλ-ικός, kingly*, from *βασιλε(υ)-* and *ικο-ς*. The vowel is sometimes changed: especially from *ο* to *ε* in denominative verbs (§ 130, N. 2), as in *οἰκέ-ω, dwell* (*οἰκο-ς, house*),— cf. *οἰκέ-της, house-servant*, and *οἰκεῖος* (*οἰκε-ιος*, § 129, 12), *domestic;* — sometimes from *α* to *ω*, as in *στρατιώ-της, soldier* (*στρατιᾶ-*), *Σικελιώ-της, Sicilian* (*Σικελια-*).

NOTE 4. Many vowel stems (especially verb stems) lengthen their final vowel before a consonant of the suffix, as in verbs (§ 109, 1); as *ποίη-μα, ποίη-σις, ποιη-τικός, ποιη-τής*, from *ποιε-*. Many add *σ* before *μ* and *τ* of a suffix, as in the perfect and aorist passive (§ 109, 2); as *κελευ-σ-τής, commander, κέλευ-σ-μα, command*, from *κελευ-* (*κελεύω*), *κεκέλευ-σ-μαι*.

NOTE 5. In many verbal nouns and adjectives, especially those in *ος* and *η*, the interior vowel of the stem is lengthened or otherwise modified, as it is in the second perfect (§ 109, 3). A change of *ε* to *ο* is especially common. Thus *λήθη, forgetfulness*, from *λᾰθ-* (cf. *λέληθα*); *γόνος, offspring*, from *γεν-* (cf. *γέγονα*); *λοιπός, remaining*, from *λιπ-* (cf. *λέλοιπα*); *στοργή, affection*, from *στεργ-* (cf. *ἔστοργα*); *πομπή, sending*, from *πεμπ-* (cf. *πέπομφα*, § 109, 3, N. 2); *τρόπος, turn*, from *τρεπ-*; *φλόξ, flame*, gen. *φλογ-ός*, from *φλεγ-*. So also in adverbs; see *συλ-λήβ-δην*, § 129, 18, (*b*).

[1] The root *γραφ-* contains only the general idea *write*, not as yet developed into a noun, adjective, or verb. By adding *α* it becomes *γ ᾰφα-*, the stem of the noun *γραφή, a writing*, which stem is modified by case-endings to *γραφα-ί, γραφά-ς*, &c. (§ 45, 2, Note). By adding *ο* or *ε* (the so-called *connecting vowel*, § 112, 4) it is developed into *γραφο(ε)-*, the full form of the present stem of the verb *γράφω, write*, which is modified by personal endings to *γράφο-μεν, we write, γράφε-τε, you write*, &c.

FORMATION OF SIMPLE WORDS.

I. — NOUNS, ADJECTIVES, AND ADVERBS.

§ 129. The chief suffixes by which the stems of nouns, adjectives, and adverbs are formed are as follows: —

NOUNS.

1. The simplest and most common suffixes are **ο-** (nom. **ος** or **ον**) and **α-** (nom. **α** or **η**). Nouns thus formed have a great variety of meanings; as **λόγο-ς** (**λογ-ο-**), *speech*, from **λεγ-** (stem of **λέγω**, § 128, 3, N. 5); **μάχ-η** (**μαχ-α-**), *battle*, from **μαχ-** (stem of **μάχομαι**, *fight*); **τρόπος**, *turn*, from **τρεπ-** (stem of **τρέπω**, *turn*); **στόλος**, *expedition*. **στολή**, *equipment*, from **στελ-** (stem of **στέλλω**, *send*).

2. (*Agent.*) The following suffixes denote the *agent* in verbals, and the person *concerned with anything* in denominatives: —

(*a*) **ευ-** (nom. **εύς**): **γραφ-εύ-ς**, *writer*, from **γραφ-** (**γράφω**); **γον-εύ-ς**, *parent*, from **γεν-**; **ἱππ-εύ-ς**, *horseman*, from **ἱππο-** (**ἵππος**); **πορθμ-εύ-ς**, *ferryman* (**πορθμό-ς**, *ferry*). See § 128, 3, Notes 3 and 5.

NOTE. A few nouns in **ευς** have feminines in **ειᾶ** (with recessive accent, § 25, 1, N.); as **βασίλεια**, *queen* (cf. 3, N. 2).

(*b*) **τηρ-** (nom. **τήρ**): **σωτήρ**, *saviour*, from **σω-** (**σώω**, **σώζω**, *save*).
τορ- (nom. **τωρ**): **ῥήτωρ**, *orator*, from **ῥε-** (**ἐρέω**, **ἐρῶ**, *shall say*).
τα- (nom. **της**): **ποιητής**, *poet* (*maker*), from **ποιε-** (**ποιέω**); **ὀρχηστής**, *dancer*, from **ὀρχε-** (**ὀρχέομαι**, *dance*); **ἱππότης**, *horseman*, from **ἱππο-** (**ἵππος**, *horse*).

To these correspond the following feminine forms: —

τειρα- (nom. **τειρᾰ**): **σώτειρα**, fem. of **σωτήρ**.
τρια- (nom. **τριᾰ**): **ποιήτρια**, *poetess*; **ὀρχήστρια**, *dancing-girl*.
τριδ- (nom. **τρίς**): **ὀρχηστρίς**, *dancing-girl*, gen. **-ίδος**.
τιδ- (nom. **τις**): **προφῆτις**, *prophetess*; **οἰκέτις**, *female servant*.

NOTE. Verbals in **τηρ** and **τρις** are oxytone: those in **τωρ**, **τρια**, and **τειρα** have recessive accent (§ 25, 1, N.).

3. (*Action*). These suffixes denote *action* (in verbals only): —

τι- (nom. **τις**, fem.): **πίσ-τις**, *belief*, from **πιθ-** (**πείθω**, *believe*).
σι- (nom. **σις**, fem.): **λύ-σις**, *loosing*, from **λυ-** (**λύω**).
σια- (nom. **σιᾱ**, fem.); **δοκιμα-σία**, *testing*, (**δοκιμάζω**, *test*).
μο- (nom. **μός**, masc.): **σπασ-μός**, *spasm* (**σπά-ω**, *draw*, § 128, 3, N. 4).

NOTE 1. The suffix μα- (nom. μη, fem.) has the same force as simple α- (§ 129, 1); as γνώμη, *knowledge* (γνο-), τόλμη, *daring* (τολμα-), ὀδμή, *odor* (ὀζω, ὀδ-).

NOTE 2. From stems in ευ (ϵF) of verbs in ευω come nouns in εια denoting action; as βασιλεία, *kingly power, kingdom*, παιδεία, *education* (cf. 2, *a*, Note).

4. (*Result.*) These suffixes denote the *result* of an action (in verbals only):—

ματ- (nom. μα, neut.): πρᾶγ-μα, *thing, act*, from πρᾱγ- (πράσσω, *do*); ῥῆμα, *saying* (*thing said*), from ῥε- (fut. ἐρῶ); τμῆ-μα, *section*, gen. τμήματος, from τμε-, τεμ- (τέμνω, *cut*).

εσ- (nom. ος, neut.): λάχος (λαχεσ-), *lot*, from λαχ- (λαγχάνω, *gain by lot*); ἔθος (ἐθεσ-), *custom*, from ἐθ- (εἴωθα, *am accustomed*); γένος (γενεσ-), *race*, from γεν- (γέγονα, § 128, 3, N. 5).

NOTE. Denominatives in ος (stem in εσ-), denote *quality* (see 7).

5. (*Means* or *Instrument.*) This is denoted by

τρο- (nom. τρον, Latin *trum*): ἄρο-τρον, *plough, aratrum*, from ἀρο- (ἀρόω, *plough*); λύ-τρον, *ransom*, from λυ- (λύω); λοῦ-τρον, *bath*, from λου- (λούω, *wash*).

NOTE. The feminine in τρᾱ sometimes denotes an *instrument*, as χύτρα, *earthen pot*, from χυ- (χέω, *pour*); ξύ-σ-τρα, *scraper*, from ξυ- (ξύω, *scrape*); sometimes other relations, e.g. *place*, as παλαι-σ-τρα, *place for wrestling*, from παλαι- (παλαίω, *wrestle*, § 109, 2).

6. (*Place.*) This is denoted by these suffixes:—

τηριο- (nom. τήριον, only verbals): δικασ-τήριον, *court-house*, from δικαδ- (δικάζω, *judge*).

ειο- (nom. εῖον, only denom.): κουρεῖον, *barber's shop*, from κουρεύ-ς, *barber*; so λογ-εῖον (λόγος), *speaking-place*, Μουσ-εῖον (Μοῦσα), *haunt of the Muses*.

ων- (nom. ών, masc., only denom.): ἀνδρών, *men's apartment*, from ἀνήρ, gen. ἀνδρ-ός, *man*; ἀμπελών, *vineyard*, from ἄμπελος, *vine*.

7. (*Quality.*) Nouns denoting *quality* are formed from adjective stems by these suffixes:—

τητ- (nom. της, fem.): νεό-της (νεοτητ-), *youth*, from νέο-ς, *young*; ἰσό-της (ἰσοτητ-), *equality*, from ἴσο-ς, *equal* (cf. Latin *veritas*, gen. *veri-tātis*, *virtus*, gen. *vir-tūtis*).

συνα- (nom. σύνη, fem.): δικαιο-σύνη, *justice*, from δίκαιο-ς, *just*; σωφρο-σύνη, *continence*, from σώφρων (σωφρον-), *continent*.

ια- (nom. ια, fem.): σοφ-ία, *wisdom* (σοφός), κακία, *vice* (κακός), ἀλήθεια, *truth*, from ἀληθεσ- (ἀληθής, *true*). See Note.

εσ- (nom. ος, neut. 3 decl.): τάχ-ος, *speed* (ταχύς, *swift*), βάρ-ος, *weight* (βαρύς, *heavy*). See § 128, 3, N. 3; § 129, 4, Note.

NOTE. Adjective stems in εσ- drop σ (§ 16, 4, N.), and those in οο drop ο before the suffix ια ; as in ἀλήθεια (above), and εὔνοια, *good-will*, from εὔνοο-ς, εὔνους.

8. (*Diminutives*). These are formed from noun stems by the following suffixes: —

ιο- (nom. ιον, neut.): παιδ-ίον, *little child*, from παιδ- (παῖς, *child*); κηπ-ίον, *little garden* (κῆπος). Sometimes also ιδιο-, αριο-, υδριο-, υλλιο- (all with nom. in ιον); οἰκ-ίδιον, *little house* (οἶκος); παιδ-άριον, *little child*; μελ-ύδριον, *little song* (μέλος); ἐπ-ύλλιον, *little verse, versicle*, Latin *versiculus* (ἔπος). Here final εσ- of the stem is dropped.

ισκο- (nom. ισκος, masc.) and ισκα- (nom. ισκη, fem.): παιδίσκος, *young boy*, παιδίσκη, *young girl*; so νεανίσκος, νεανίσκη.

NOTE. Diminutives sometimes express *endearment*, and sometimes *contempt*; as πατρίδιον, *papa* (πατήρ, *father*), Σωκρατίδιον, Εὐριπίδιον.

9. (*Patronymics.*) These denote *descent* from a parent or ancestor (generally a father), and are formed from proper names by the following suffixes: —

δα- (nom. δης, masc. parox.) and δ- (nom. ς for δς, fem. oxytone); after a consonant ιδα- and ιδ- (nom. ίδης and ίς).

(*a*) Stems of the first declension (in α) add δα- and δ- directly; as Βορεά-δης, *son of Boreas*, and Βορεά-ς, gen. Βορεά-δος, *daughter of Boreas*, from Βορέας, *Boreas*.

(*b*) Stems of the second declension drop the final ο and add ιδα- and ιδ-; as Πριαμ-ίδης, *son of Priam*, Πριαμ-ίς, gen. Πριαμίδος, *daughter of Priam*, from Πρίαμο-ς. Except those in ιο-, which change ο to α, making nominatives in ιάδης and ιάς; as Θεστιάδης and Θεστιάς, *son* and *daughter of Thestius* (Θέστιο-ς).

(*c*) Stems of the third declension add ιδα- and ιδ-, those in ευ dropping υ before ι; as Κεκροπ-ίδης, *son* (or *descendant*) *of Cecrops*, Κεκροπ-ίς, gen. ίδος, *daughter of Cecrops*, from Κέκροψ, gen. Κέκροπος; Ἀτρείδης (Hom. Ἀτρεΐδης), *son of Atreus*, from Ἀτρεύ-ς, gen. Ἀτρέ-ως; Πηλείδης (Hom. Πηλεΐδης), *son of Peleus*, from Πηλεύ-ς, gen. Πηλέ-ως, Hom. also Πηλιάδης, as if from a form Πηλήιος (*b*).

NOTE. Occasionally patronymics are formed by the suffix τον- or των- (nom. των); as Κρονίων, gen. Κρονίωνος or Κρονίωνος (to suit the metre), *son of Kronos* (Κρόνο-ς).

10. (*Gentiles.*) These designate a person as belonging to some *country* or *town*, and are formed by the following suffixes: —

ευ- (nom. εύς, masc.): Ἐρετριεύς, *Eretrian* (Ἐρετρία); Μεγαρεύς, *Megarian* (Μέγαρα, pl.); Κολωνεύς, *of Colonos* (Κολωνό-ς).

τα- (nom. της, masc. parox.): Τεγεά-της, *of Tegea* (Τεγέα), Ἠπειρώ-της, *of Epirus* (Ἤπειρος), Σικελιώ-της, *Sicilian* (Σικελία). See § 128, 3, N. 3.

NOTE. Feminine stems in ιδ- (nom. ις, gen. ιδος) correspond to masculines in εν-; as Μεγαρίς, *Megarian woman*; and feminines in τιδ- (nom. τις, gen. τιδος), to masculines in τα-, as Σικελιῶ-τις, *Sicilian woman*.

ADJECTIVES.

11. The simplest suffixes by which adjectives (like nouns) are formed from roots or stems are ο- and α- (nom. masc. ος; fem. η, α, or ος; neut. ον): σοφ-ός, σοφή, σοφόν, *wise*; κακ-ός, *bad*; λοιπ-ός, *remaining* (λιπ-, λοιπ-, § 128, 3, N. 5).

12. Adjectives signifying *belonging* or *related* in any way *to* a person or thing are formed from noun stems by the suffix ιο- (nom. ιος): οὐράν-ιος, *heavenly* (οὐρανό-ς), οἰκεῖος, *domestic* (see § 128, 3, N. 3), δίκαιος, *just* (δικα-), Ἀθηναῖος, *Athenian* (Ἀθῆναι, stem Ἀθηνα-).

13. (*a*) Verbals denoting *ability* or *fitness* are formed by ικο- (nom. ικός), sometimes τικο- (τικός): ἀρχ-ικός, *fit to rule* (ἄρχω), γραφικός, *capable of writing* or *painting* (γράφω), βουλευ-τικός, *able to advise* (βουλεύω), πρακ-τικός, *fit for action* (*practical*), from πρᾱγ- (πράσσω).

(*b*) Denominatives thus formed denote *relation*, like adjectives in ιος (12); πολεμ-ικός, *of war*, *warlike* (πόλεμος), βασιλ-ικός, *kingly* (βασιλεύς), φυσικός, *natural* (φύσις).

14. Adjectives denoting *material* are formed by ινο- (nom. ινος, proparox.), as λίθ-ινος, *of stone* (λίθος); — and εο- (nom. εος, contr. οῦς), as χρύσεος, χρυσοῦς, *golden* (χρυσός).

NOTE. Adjectives in ινός (oxytone) denote *time*, as ἐαρινός, *vernal* (ἔαρ, *spring*), νυκτερινός, *by night* (νύξ, *night*, νύκτερος, *by night*).

15. Those denoting *fulness* (chiefly poetic) are formed by εντ- (nom. εις, εσσα, εν); χαρίεις, *graceful* (χάρις), gen. χαρίεντος; ὑλήεις, *woody*; Latin *gratiosus*, *silvosus*.

16. *Inclination* or *tendency* is expressed by μον- (nom. μων, μον); μνήμων, *mindful* (μνήμη, *memory*), τλή-μων, *enduring* (τλάω, *endure*), ἐπιλήσμων, *forgetful* (λαθ-, λανθάνω).

17. Other adjectives with various meanings are formed by various suffixes besides the simple ο- (11), as νο-, λο, ρο-, μο-, or σιμο-, all with nom. in ος; εσ- with nom. in ης, ες. Some of these are distinguished by an active or a passive meaning; as δειλός, *timid*, δεινός, *terrible*, (δει-, *fear*); sometimes the same adjective has both senses; as φοβερός, *frightful* and *afraid*.

Adjectives in ης are generally compounds (§ 131, 6); a few are simple, as ψευδ-ής, *false*.

NOTE. For verbal adjective in τος and τεος, see § 117, 3.

ADVERBS.

18. Most adverbs are formed from adjectives, as is explained in §§ 74, 75.

Adverbs may be formed also from the stems of nouns or verbs by the following suffixes: —

(*a*) **δόν** (or **δά**), **ηδόν** : *ἀνα-φαν-δόν, openly* (*ἀνα-φαίνω, φαν-*), poet. also *ἀναφανδά*; *κυν-ηδόν, like a dog* (*κύων*, gen. *κυνός*).

(*b*) **δην** or **άδην** : *κρύβ-δην, secretly* (*κρύπτω, conceal*); *συλλήβ-δην, collectively* (*συλλαμβάνω*, λᾶβ-, § 128, 3, N. 5); *σπορ-άδην, scatteredly* (*σπείρω, σοιω, scatter*, stem *σπερ-*); *ἀνέ-δην, profusely* (*ἀν-ίημι, let out*, stem *ἑ-*).

(*c*) **τί** : *ὀνομασ-τί, by name* (*ὀνομάζω*, § 16, 1); *ἑλληνισ-τί, in Greek* (*ἑλληνίζω*).

See also the local endings *θι, θεν, δε*, &c., § 61.

II. DENOMINATIVE VERBS.

§ 130. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (§ 128, 2, *b*). The following are the principal terminations of such verbs in the present indicative active: —

1. **άω** (stem in *α-*): *τιμάω, honor*, from noun *τιμή* (*τιμα-*), *honor*.
2. **εω** (*ε-*): *ἀριθμέω, count*, from *ἀριθμός, number* (Note 2).
3. **οω** (*ο-*): *μισθόω, let for hire*, from *μισθό-ς, pay*.
4. **ευω** (*ευ-*): *βασιλεύω, be king*, from *βασιλεύ-ς, king*.
5. **αζω** (*αδ-*): *δικάζω, judge*, from *δίκη* (*δικα-*), *justice*.
6. **ιζω** (*ιδ-*): *ἐλπίζω, hope*, from *ἐλπίς* (*ἐλπιδ-*), *hope*.
7. **αινω** (*ἀν-*): *σημαίνω, signify*, from *σῆμα* (*σηματ-*), *sign*.
8. **ῡνω** (*ῡν-*): *ἡδύνω, sweeten*, from *ἡδύ-ς, sweet*.

For the relations of the present to the simple stem, see § 108.

NOTE 1. *Desiderative* verbs, expressing a *desire* to do anything, are sometimes formed from other verbs and from nouns by the ending *σειω* (stem in *σει-*), sometimes *αω* or *ιαω* (*α-* or *ια-*); as *δρα-σείω, desire to do* (*δρά-ω*); *γελα-σείω, desire to laugh* (*γελά-ω*); *φον-άω, be blood-thirsty* (*φόνος*); *κλαυ-σ-ιάω, desire to weep* (*κλαίω*, stem *κλαυ-*), § 128, 3, N. 4.

NOTE 2. The final letter or syllable of the stem from which a denominative verb is formed is specially subject to modification (§ 128, 3, N. 3). Thus many verbs in *εω* come from stems in *ο*, as *φιλέ-ω, love* (*φίλο-ς*). Some come from stems in *-εσ* (§ 52, 1), dropping *εσ*; as *εὐτυχέω, be fortunate*, from *εὐτυχής* (*εὐτυχεσ-*), *fortunate*.

NOTE 3. Verbs formed from the same noun stem with different endings sometimes have different meanings; as πολεμέω and (poetic) πολεμίζω, *make war*, πολεμόω, *make hostile*, both from πόλεμο-ς, *war*; δουλόω, *enslave*, δουλεύω, *be a slave*, from δοῦλο-ς, *slave*.

COMPOUND WORDS.

§ 131. In a compound word we have to consider (*a*) the first part of the compound, (*b*) the last part, and (*c*) the meaning of the whole.

REMARK. The modifications which are necessary when a compound consists of more than two parts will suggest themselves at once.

(*A.*) FIRST PART OF A COMPOUND WORD.

1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

Before a consonant, stems of the first declension generally change final α to ο; those of the second declension retain ο; and those of the third add ο. Before a vowel, stems of the first and second declensions drop α or ο. *E.g.*

Θαλασσο-κράτωρ (θαλασσα-), *ruler of the sea*, χορο-διδάσκαλος (χορο-), *chorus-teacher*, παιδο-τρίβης (παιδ-), *trainer of boys* (in gymnastics), κεφαλ-αλγής (κεφαλα-), *causing headache*, χορ-ηγός (χορο-), (orig.) *chorus-director*; so ἰχθυο-φάγος (ἰχθυ-), *fish-eater*, φυσιο-λόγος, *enquiring into nature*.

NOTE. There are many exceptions. Sometimes η takes the place of ο; as χοη-φόρος (χοή, *libation*), *bringer of libations*, ἐλαφη-βόλος (ἔλαφο-ς), *deer-slayer*. Stems in εσ (§ 52, 1) often change εσ to ο; as τειχο-μαχία (τειχεσ-), *wall-fighting*. The stems of ναῦς, *ship*, and βοῦς, *ox*, generally appear without change (ναυ- and βου-); as ναυ-μαχία, *sea-fight*, βου-κόλος, *herdsman*. Sometimes a noun appears in one of its cases, as if it were a distinct word; as νεώσ-οικος, *ship-house*, ναυσί-πορος, *traversed by ships*.

2. Compounds of which the first part is a verb are chiefly poetic.

(*a*) Here the verb stem sometimes appears without change before a vowel, and with ε, ι, or ο added before a consonant. *E.g.*

Πειθ-αρχος, *obedient to authority*; μεν-ε-πτόλεμος, *steadfast in battle*; ἀρχ-ι-τέκτων, *master-builder*; λιπ-ό-γαμος, *marriage-leaving* (*adulterous*).

(*b*) Sometimes σ is added to the verb stem (generally σι before a consonant). *E.g.*

Πλήξ-ιππος (πληγ-), *horse-lashing*; λυσί-πονος, *toil-relieving*; στρεψί-δικος (στρεφ-), *justice-twisting*: τερψί-νοος (τερπ-), *soul-delighting*.

3. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, *throw before*, ἀει-λογία, *continual talking*, εὐ-γενής, *well-born*. But no changes in form occur in these, except when a final vowel is elided (§ 12, 2), or when πρό contracts ο with a following ε or ο into ου, as in προὔχω (πρό, ἔχω), *hold before*; προὔργου (πρό, ἔργου), *forward*, φροῦδος (πρό, ὁδός), *gone* (cf. § 17, 2, Note). Euphonic changes occur here as usual; as in ἐγχώριος (ἐν and χώρα, § 16, 5).

4. The following *inseparable* particles are used only as prefixes: —

(*a*) αν- (α- before a consonant), called *alpha privative*, with a negative force, like English *un-*, Latin *in-*. It is prefixed to noun, adjective, and verb stems, with which it generally forms adjectives; as ἀν-ελεύθερος, *unfree*, ἀν-αιδής, *shameless*, ἀν-όμοιος, *unlike*, ἄ-παις, *childless*, ἄ-γραφος, *unwritten*, ἄ-θεος, *godless*.

(*b*) δυσ-, *ill* (opposed to εὖ, *well*), denoting *difficulty* or *trouble*; as δύσ-πορος, *hard to pass* (opposed to εὔ-πορος); δυσ-τυχής, *unfortunate* (opposed to εὐ-τυχής).

(*c*) νη- (Latin *ne*), a poetic *negative* prefix; as νή-ποινος, *unavenged*; νη-μερτής, *unerring*.

(*d*) ἡμι- (Latin *semi-*), *half*; as ἡμί-θεος, *demigod*.

Note 1. A few intensive prefixes are found in poetry, — ἀρι-, ἐρι-, δα-, ζα-, as ἀρί-γνωτος, *well-known*; δα-φοινός, *bloody*.

Note 2. The prefix α- is sometimes *copulative* (denoting *union*); as in ἄ-λοχος, *bedfellow* (from λέχος).

(*B.*) Last Part of a Compound Word.

5. At the beginning of the last part of a compound noun or adjective, ᾰ, ε, or ο (unless it is lengthened by position) is generally lengthened to η or ω. *E.g.*

Στρατ-ηγός (στρατό-ς, ἄγω), *general*; ὑπ-ήκοος (ὑπό, ἀκούω), *obedient*; κατ-ηρεφής (κατά, ἐρέφω), *covered*; ἐπ-ώνυμος (ἐπί, ὄνομα), *naming* or *named for*; κατ-ήγορος (κατά, and stem of ἀγορά), *accuser*. (See §

6. The last part of a compound noun or adjective may be changed in form when a suffix is added (§ 129). This takes place especially in compound adjectives, and when an abstract noun forms the last part of a compound noun. *E.g.*

Φιλό-τιμος (τιμή), *honor-loving*; πολυ-πράγμων (πρᾶγμα), *meddlesome*; αὐτ-άρκης (αὐτός, ἀρκέω, *suffice*), *self-sufficient*; ἀν-αιδής (αἰδέομαι), *shameless*; κακο-ήθης (ἦθος), *ill-disposed*; — λιθο-βολία (λίθος, βολή), *stone-throwing*, ναυ-μαχία (ναῦς, μάχη), *sea-fight*.

Compound adjectives in ης are especially frequent (§ 129, 17).

NOTE. An abstract noun compounded with a preposition may retain its form; as προ-βουλή, *forethought*.

7. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as προσ-άγω, *bring to*. Indirect compounds (denominatives) are formed from compound nouns or adjectives, which themselves may be compounded in various ways. *E.g.*

Λιθοβολέω, *throw stones*, denom. from λιθο-βόλος, *stone-thrower*; κατηγορέω, *accuse*, from κατ-ήγορος, *accuser* (cf. 5). See § 105, 1, N. 2.

(*C.*) MEANING OF COMPOUNDS.

§ 132. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

1. *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφων); μισ-άνθρωπος, *manhating* (μισῶν ἀνθρώπους); στρατ-ηγός, *general* (*army-leading*, στρατὸν ἄγων); ἀξιό-λογος, *worthy of mention* (ἄξιος λόγου); ἁμαρτ-ί-νοος, *erring in mind* (ἁμαρτὼν νοῦ); ἰσό-θεος, *godlike* (ἴσος θεῷ); τερπ-ι-κέραυνος, *delighting in thunder* (τερπόμενος κεραυνῷ); διο-τρεφής, *reared by Zeus* (cf. δι-πετής, *fallen* or *sent from Zeus*, and Δι-τρεφής, a proper name). So with a preposition: ἐγ-χώριος, *native* (ἐν τῇ χώρᾳ); ἐφ-ίππιος, *belonging on a horse* (ἐφ' ἵππῳ).

NOTE. When the last part of an objective compound is a *transitive* verbal in ος formed by the suffix ο- (§ 129, 1), it generally accents the penult if this is *short*, otherwise the last syllable. But if the last part is intran-

sitive or passive (in sense), the accent is recessive. Thus λογο-γράφος, *speech-writer*; λιθο-βόλος, *thrower of stones*, but λιθό-βολος, *pelted with stones*; μητρο-κτόνος, *matricide, matricidal*; στρατ-ηγός, *general*; λογο-ποιός, *story-maker*.

2. *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

Ἀκρό-πολις, *citadel* (ἀκρὰ πόλις); μεσ-ημβρία (μεσὴ ἡμέρα, § 14, 2, N. 1), *mid-day*; ψευδό-μαντις, *false prophet*; ὁμό-δουλος, *fellow-slave* (ὁμοῦ δουλεύων); δυσ-μαθής, *learning with difficulty*; ὠκυ-πέτης, *swift-flying*; ἀμφι-θέατρον, *amphitheatre* (*theatre extending all round*); ἄ-γραφος, *unwritten*. Here belong adjectives like μελι-ηδής (ἡδύς), *honey-sweet*, Ἀρηί-θοος, *swift as Ares* (*Ares-swift*).

Note. Here belong a few compounds sometimes called *copulative*, made of two nouns or two adjectives, and signifying a combination of the two things or qualities. Strictly, the first part limits the last, like an adjective or adverb. Such are ἰατρό-μαντις, *physician-prophet* (a *prophet* who is also a *physician*); ξιφο-μάχαιρα, *sword-sabre*; ἀνδρό-παις, *man-child*; γλυκύ-πικρος, *sweetly bitter*; θεό-ταυρος (of Zeus changed to a bull).

3. *Possessive* or *attributive* compounds are adjectives in which the first part qualifies the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἀργυρό-τοξος, *with silver bow* (ἀργυροῦν τόξον ἔχων); κακο-δαίμων, *ill-fated* (κακὸν δαίμονα ἔχων); πικρό-γαμος, *wretchedly married* (πικρὸν γάμον ἔχων); ὁμό-νομος, *having the same laws*; ἑκατογ-κέφαλος, *hundred-headed*; δεκα-ετής, *of ten years* (duration); ἀγαθο-ειδής, *having the appearance* (εἶδος) *of good*; ἔν-θεος, *inspired* (*having God within*); ὠκύ-πους, *swift-footed* (ὠκεῖς πόδας ἔχων), — but ποδ-ώκης (πόδας ὠκύς), *foot-swift*, is a determinative.

Remark. In compound verbs, the original verb remains the fundamental part, modified more or less in meaning by the preposition prefixed. Other compounds than those here mentioned present no difficulties in respect to meaning.

PART IV.

SYNTAX.

DEFINITIONS.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρεῖος βασιλεύει, Darius is king*, *Δαρεῖος* is the subject and *βασιλεύει* is the predicate.

NOTE 1. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i. e. *means of coupling*), and what follows is called the predicate; as *Δαρεῖός ἐστι βασιλεύς, Darius is king*, *Σόλων ἐστὶ σοφός, Solon is wise*, where *ἐστί* is the copula. (See § 136, Rem.)

Εἰμί, however, can form a complete predicate, as in *εἰσὶ θεοί, Gods exist.*

NOTE 2. The simple subject and predicate may each be modified by additional words or clauses; as *Κῦρος, ἀκούσας ἃ εἶπεν, εἰσῆλθεν εἰς τὴν πόλιν, Cyrus, on hearing what he said, went into the city*, where *Κῦρος, ἀκούσας ἃ εἶπεν*, is the modified subject, and the rest is the modified predicate.

2. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί, he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρί* is the indirect (or *remote*) object.

NOTE. Some verbs, called *transitive*, generally need the addition of an object to complete the sense. Others, called *intransitive*, admit no such addition; as *ἀπῆλθον, I departed.*

SUBJECT AND PREDICATE.

SUBJECT.

§ 134. 1. The subject of a finite verb is in the nominative; as *ὁ ἀνὴρ ἦλθεν, the man came.*

A verb in a *finite* mood is called a finite verb (§ 89).

2. The subject of the infinitive mood is in the accusative; as *λέγουσι τοὺς ἄνδρας ἀπελθεῖν, they say that the men went away.*

3. But the subject of the infinitive is generally omitted when it is the same as the subject or the object of the leading verb; as *βούλεται ἀπελθεῖν, he wishes to go away; φησὶ γράφειν, he says that he is writing; παραινοῦμέν σοι μένειν, we advise you to remain.*

So when it is the same with any important adjunct of the leading verb; as *κακούργου ἐστὶ κριθέντ' ἀποθανεῖν, it is like a malefactor to die by sentence of the law* (§ 138, N. 8, *b*).

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required. (See foot-note, page 143.)

The nominative of the third person is omitted: —

(*a*) When it is expressed or implied in the context;

(*b*) When it is a general word for *persons;* as *λέγουσι, they say, it is said;*

(*c*) When it is indefinite; as in *ὀψὲ ἦν, it was late; καλῶς ἔχει, it is well; δηλοῖ, it is evident (the case shows)*: so in the impersonal construction with the verbal in *τέον*, as in *πειστέον (ἐστὶ) τῷ νόμῳ, we must obey the law* (§ 281, 2).

(*d*) When the verb implies its own subject, as *κηρύσσει, the herald (κῆρυξ) proclaims, ἐσάλπιγξε, the trumpeter sounded the trumpet, κωλύει, a hindrance occurs.* In passive expressions like *παρεσκεύασταί μοι, preparation has been made by me (I am prepared)*, like *ventum est* in Latin, the subject is really the idea of *preparation*, &c. contained in the verb. See § 198.

(*e*) With verbs like ὕει, *it rains*, ἀστράπτει, *it lightens*, σείει, *there is an earthquake* (*it shakes*), where, however, some subject like Ζεύς or θεός was originally supplied.

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. Such are πρέπει and προσήκει, *it is proper*, ἔνεστι and ἔξεστι, *it is possible*, δοκεῖ, *it seems good*, συμβαίνει, *it happens*, and the like; as ἔξεστιν ὑμῖν τοῦτο ποιεῖν, *it is in your power to do this* (*to do this is possible for you*). So also δεῖ and χρή, *it is required*, *we ought*; as δεῖ ἡμᾶς ἀπελθεῖν, *we must go away* (here, however, the infinitive might be considered an object, and δεῖ and χρή might be classed under Note 1 (*c*); cf. § 172, N. 2).

The name *impersonal* is applied with still greater propriety (though less frequently) to the verbs included in (*c*) and (*d*) of Note 1.

Subject Nominative and Verb.

§ 135. 1. A verb agrees with its subject nominative in number and person; as (ἐγὼ) λέγω, *I say*, οὗτος λέγει, *this man says*, οἱ ἄνδρες λέγουσιν, *the men say*.

2. But a nominative in the *neuter plural* regularly takes a singular verb; as ταῦτα ἐγένετο, *these things happened*, τὰ οἰκήματα ἔπεσεν, *the buildings fell*. So ἀδύνατά ἐστι (or ἀδύνατόν ἐστι), *it is impossible*.

But exceptions sometimes occur, especially with nouns denoting persons. Several are found in Xenophon.

3. A singular collective noun *may* take a plural verb; as τὸ πλῆθος ἐψηφίσαντο πολεμεῖν, *the majority voted for war*.

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of the subjects (generally the nearest), and is understood with the rest. The latter generally happens when they are connected by *or* or *nor*. *E.g.*

Συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς, *I and you agree*: σοφοὶ ἐγὼ καὶ σὺ ἦμεν, *I and you were wise*; καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆστε, *both you and your brothers were present*. Ἐμὲ οὔτε καιρὸς . . . οὔτ' ἐλπὶς οὔτε φόβος οὔτ' ἄλλο οὐδὲν ἐπῆρεν.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under N. 1.)

NOTE 3. A verb in the dual may follow two subjects in the singular, or even a plural subject denoting two persons or things. But even a subject in the dual may have a verb in the plural. (See Il. iv. 453; v. 10, 275; xvi. 218.)

NOTE 4. Sometimes a verb agrees with the predicate nominative; as *αἱ χορηγίαι ἱκανὸν εὐδαιμονίας σημεῖόν ἐστιν, the payments for choruses are a sufficient sign of prosperity.*

NOTE 5. Rarely a singular verb has a masculine or feminine subject in the plural; as *ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον, and there is a distance of seven stades from Abydos to the opposite coast.* In such cases the subject follows the verb, and its plural form seems to have arisen from an afterthought.

See also the phrases *ἔστιν οἵ*, &c., § 152, N. 2.

PREDICATE NOUN AND ADJECTIVE.

§ 136. With verbs signifying *to be, to become, to appear, to be named, chosen, considered,* and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὗτός ἐστι βασιλεύς, this man is king; Ἀλέξανδρος θεὸς ὠνομάζετο, Alexander was named a God; ᾑρέθη στρατηγός, he was chosen general; ἡ πόλις φρούριον κατέστη, the city became a fortress; οὗτός ἐστιν εὐδαίμων, this man is happy; ἡ πόλις μεγάλη ἐγένετο, the city became great; ηὔξηται μέγας, he has grown (to be) great.

REMARK. The verbs which are here included with the copula *εἰμί* (§ 133, 1, N. 1) are called *copulative* verbs. The predicate nominative with the passive verbs of this class represents the predicate accusative of the active construction (§ 166).

NOTE 1. The predicate *adjective* agrees with the subject in gender and number as well as in case (§ 138, Remark).

NOTE 2. The predicate of an infinitive with its subject accusative expressed (§ 134, 2) is in the accusative; as *βούλεται τὸν υἱὸν εἶναι σοφόν, he wishes his son to be wise.* So when the participle is used like the infinitive in indirect discourse (§ 280); as *ᾔδεσαν τὸν Κῦρον βασιλέα γενόμενον, they knew that Cyrus had become king.*

NOTE 3. (*a*) When the subject of *εἶναι* or of a copulative infinitive is omitted because it refers to the same person or thing as a

nominative, genitive, or dative connected with the leading verb (§ 134, 3), a predicate noun or adjective which belongs to the omitted subject is generally assimilated in case to the preceding nominative, genitive, or dative. But it may stand in the accusative instead of being assimilated to a *genitive* or *dative;* especially a predicate *noun* is very seldom assimilated to a genitive. *E.g.*

(*Nom.*) Βούλεται σοφὸς εἶναι, *he wishes to be wise;* ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander asserted that he was a son of Zeus.*

(*Gen.*) Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible;* but (with a noun) Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι, *they asked the Athenians to become their helpers.*

(*Dat.*) νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι, *it is now in your power to show yourself a man;* πρέπει σοι εἶναι προθύμῳ, *it becomes you to be zealous;* but also συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends.*

(*b*) So when a participle (in any case) represents the leading verb, and its noun the leading subject; as ἦλθον ἐπί τινα τῶν δοκούντων εἶναι σοφῶν, *I went to one of those who seemed to be wise;* πολλοὶ τῶν προσποιησαμένων εἶναι σοφιστῶν, *many of those who professed to be sophists.* So τοῖς δοκοῦσιν εἶναι σοφοῖς.

NOTE 4. The same principle (N. 3) applies to the predicate of ὤν or of the participle of a copulative verb; as ᾔδεσαν σοφοὶ ὄντες, *they knew that they were wise* (but ᾔδεσαν τούτους σοφοὺς ὄντας, *they knew that these men were wise*). See Note 2.

NOTE 5. For the application of the same principle to all adjective words which refer to the omitted subject of an infinitive, see § 138, N. 8.

APPOSITION.

§ 137. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition. E.g.*

Δαρεῖος ὁ βασιλεύς, *Darius the king.* Ἀθῆναι, μεγάλη πόλις, *Athens, a great city.* Ὑμᾶς τοὺς σοφούς, *you, the wise ones.* Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians.* Θεμιστοκλῆς ἥκω (sc. ἐγώ), *I Themistocles am come.* Φιλήσιος καὶ Λύκων οἱ Ἀχαιοί, *Philesius and Lycon, the Achaeans.*

NOTE 1. Possessive pronouns and adjectives may have a genitive in apposition with a genitive which they imply; as ὁ ἐμὸς τοῦ ταλαιπώρου βίος, *the life of me, miserable one;* Ἀθηναῖος ὤν, πόλεως τῆς μεγίστης, *being (a citizen) of Athens, the greatest city.* So τὰ ὑμέτερα αὐτῶν (for τὰ ὑμῶν αὐτῶν), *your own* (§ 147, N. 4).

NOTE 2. A noun which might stand in the *partitive* genitive (§ 168) sometimes takes the case of the words denoting its parts, especially when the latter include the *whole* of the former; as *οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, most of the houses had fallen, but a few remained* (where we might have *τῶν οἰκιῶν*). So *οὗτοι ἄλλος ἄλλο λέγει.* This is called *partitive* apposition.

NOTE 3. A noun may be in apposition with a whole sentence, being in the nominative or accusative as it is more closely connected in thought with the subject or with the object of the sentence; as *κεῖνται πεσόντες, πίστις οὐ σμικρὰ πόλει, they lie prostrate, — no small (cause of) confidence to the city; Ἑλένην κτάνωμεν, Μενέλεῳ λύπην πικράν, let us kill Helen, (which will be) a bitter grief to Menelaus.*

NOTE 4. A noun may be in apposition with the subject or the object of a sentence, where we use *as* or a like word; as *ἵπποι ἤγοντο θύματα τῷ Ἡλίῳ, horses were brought as offerings to the Sun* (in active, *ἵππους ἄγειν θύματα, to bring horses as offerings*); *συμμάχους ἕξεις θεούς, you will have Gods as allies.* So *τυχεῖν τινος φίλου, to gain some one as a friend; χρῶμαι τούτῳ φίλῳ, I treat him as a friend.* So *τίνος διδάσκαλοι ἥκετε; as teachers of what are you come?* See § 166, Note 2.

AGREEMENT OF ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

Ὁ σοφὸς ἀνήρ, the wise man; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, &c. *Οὗτος ὁ ἀνήρ, this man; τούτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, the ships engaged in battle before the mouth (of the harbor).* It includes predicate adjectives with copulative verbs, the *case* of which has already been considered (§ 136); as *αἱ ἄριστα δοκοῦσαι εἶναι φύσεις, the natures which seem to be best.*

REMARK. The adjective may be either *attributive* or *predicate.* An attributive adjective simply qualifies the noun, without the intervention of a verb (like all the adjectives above, except *ἄριστα*). The predicate adjective may be connected with its noun by the copula (§ 133, 1, N. 1), or by a copulative verb (§ 136); as *ὁ ἀνὴρ ἀγαθός ἐστιν, the man is good; καλεῖται ἀγαθός, he is called good:* or it may stand to its noun in any relation which implies some part of *εἰμί*; as *πτηνὰς διώκεις τὰς ἐλπίδας, you are pursuing hopes which are winged* (i.e. *hopes being winged*); *ἀθάνατον τὴν μνήμην καταλείψουσιν, immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν ἀθάνατον*); *ποιεῖ τοὺς Μήδους ἀσθενεῖς, he makes the Medes (to be) weak* (§ 166). A predicate adjective is often known by its position with respect to the article; see § 142, 3, and the examples.

NOTE 1. (*a*) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman;* παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device.*

(*b*) But such an adjective is occasionally plural if it belongs to several singular nouns, or dual if it belongs to two; as σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικὸς οὕτω ποιεῖν, *it is the part of prudent (persons), both men and women, thus to do.*

NOTE 2. (*a*) A *predicate* adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male *person*, and commonly neuter if all denote things. Thus, εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, *he saw that both his father and his mother, his brothers, and his own wife had been made captives;* πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσίν ἐστιν, *war and faction are destructive to states.*

(*b*) But it sometimes follows both the gender and number of the nearest or most prominent noun; as πρόρριζος αὐτὸς, ἡ γυνὴ, τὰ παιδία, ἀπολοίμην, *may I perish root and branch, myself, my wife, my children.*

(*c*) A predicate adjective is sometimes neuter, being used like a noun (§ 139), even when its noun is masculine or feminine; as καλὸν ἡ ἀλήθεια, *a beautiful thing is truth.*

NOTE 3. A collective noun in the singular denoting persons may take a plural *participle;* as Τροίαν ἑλόντες Ἀργείων στόλος, *the Argives' army having taken Troy.*

NOTE 4. An adjective may conform to the *real* rather than the *grammatical* gender of a noun denoting a person; as φίλε τέκνον, *dear child!*

NOTE 5. The masculine form of the dual is very often used for the feminine in adjective pronouns and the article; as τούτω τὼ τέχνα, *these two arts.* Especially rare are the feminines τά, ταύτα.

NOTE 6. Δύο, *two,* is often used with a plural noun. Ὄσσε, *the eyes,* and δοῦρε, *two spears,* in Homer, may have plural adjectives.

NOTE 7. A predicate adjective is sometimes used where we should use an adverb or adverbial phrase; as ἑκόντες ἦλθον, *they came willingly;* ὅρκιός σοι λέγω, *I say it to you on my oath;* πρῶτος δ' ἐξερέεινε Νέστωρ, *and first, Nestor inquired.* There is often, however, a great distinction between the adjective and the adverb; as πρῶτος αὐτοὺς εἶδον, *I was the first to see them;* πρώτους αὐτοὺς εἶδον, *they were the first whom I saw;* πρῶτον (adv.) αὐτοὺς εἶδον, *first* (of all that I did) *I saw them.*

NOTE 3. The examples in Note 2 (*c*) are exceptional; and in such cases the nouns usually stand without the article in Homer, as in Latin. Thus *δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο* would in Attic Greek require *ἡ κλαγγὴ* and *τοῦ βιοῦ* (§ 141).

NOTE 4. Herodotus generally uses the forms of the article beginning with τ in the place of the ordinary relative, — of which he uses only the forms *ὅς, ἥ, οἵ*, and *αἵ*, except after prepositions. Thus *ὄρνις ἱρὸς, τῷ οὔνομα Φοῖνιξ, a sacred bird, whose name is Phoenix.* In other respects, he uses the article as it is used in Attic prose.

NOTE 5. The Lyric poets follow the Homeric usage with respect to the article more closely than Herodotus; and the Attic poets, especially in the lyric chorus, admit Homeric uses.

Attic Use of the Article.

§ 141. In Attic Greek the article generally corresponds to the English definite article *the;* as *ὁ ἀνήρ, the man; τῶν πόλεων, of the cities; τοῖς Ἕλλησιν, to the Greeks.*

NOTE 1. The Greek uses the article in certain cases in which the English generally omits it. Such are the following: —

(*a*) Proper names may take the article; as *ὁ Σωκράτης* or *Σωκράτης, Socrates.*

(*b*) Abstract nouns very often take the article; as *ἡ ἀρετή, virtue, ἡ δικαιοσύνη, justice; ἡ εὐλάβεια, caution.* But *ἀρετή*, &c. are also used in the same sense.

(*c*) Nouns qualified by a demonstrative or possessive pronoun regularly take the article; as *οὗτος ὁ ἀνήρ, this man; ὁ ἐμὸς πατήρ, my father; περὶ τῆς ἡμετέρας πόλεως, about our state.* (See § 142, 4.) So with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends; as *ὁ πατήρ μου, my father; ὁ ἐμαυτοῦ πατήρ, my own father* (§ 142, 1, Note); *ὁ τούτων πατήρ, their father.*

(*d*) *Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε*, and *τηλικοῦτος* may take the article; as *τὸν τοιοῦτον ἄνδρα, such a man.* It is always used with *δεῖνα, such a one.*

NOTE 2. The article is sometimes used, where we use a possessive pronoun, to mark something as belonging to a person or thing mentioned in the sentence; as *ἔρχεται Μανδάνη πρὸς τὸν πατέρα, Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an

attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ πάλαι Κάδμου, *of ancient Cadmus*; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

Here a noun denoting *men* or *things* is often omitted; as οἱ ἐν ἄστει, *those in the city*; τοῖς τότε, *to those of that time*; οἱ ἀμφὶ Πλάτωνα, *those about Plato* (generally *Plato and his school*, or simply *Plato*).

NOTE 4. The nouns γῆ, *land*, πράγματα, *things* or *affairs*, υἱός, *son*, and sometimes other nouns which are readily suggested by the context, may be omitted after the article, when a qualifying adjective or genitive is added; as εἰς τὴν ἑαυτῶν (sc. γῆν), *to their own land*; ἐκ τῆς περιοικίδος, *from the neighboring country*; τὰ τῆς πόλεως, *the affairs of the state*; Περικλῆς ὁ Ξανθίππου (sc. υἱός), *Pericles, the son of Xanthippus*; τὴν ταχίστην (sc. ὁδόν), *the quickest way*. Expressions like τὰ τῆς Τύχης, τὰ τῆς ὀργῆς, with no definite nouns understood, sometimes do not differ from Τύχη, *Fortune*, and ὀργή, *wrath*.

NOTE 5. Instead of repeating a noun with new adjuncts in the same sentence, it is sufficient to repeat its article; as οἱ τῶν πολιτῶν παῖδες καὶ οἱ τῶν ἄλλων, *the children of the citizens and those of the others*.

NOTE 6. The infinitive, as a verbal noun (§ 258), may take a neuter article; as τὸ εἰδέναι, *the knowing*; σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, *it remained for you not to be silent*.

NOTE 7. In like manner, a neuter article may precede a whole clause considered as a noun; as τὸ γνῶθι σαυτὸν πανταχοῦ ἐστι χρήσιμον, *the saying "know thyself" is everywhere useful*.

NOTE 8. A predicate noun seldom has the article; as νὺξ ἡ ἡμέρα ἐγένετο, *the day became night*; οὗτοί εἰσι κάκιστοι ἀνθρώπων, *these are the worst of men*. But when the predicate refers definitely to distinct individuals, it may have the article; as εἰσὶ δ' οὗτοι οἱ εἰδότες τἀληθές; *and are these those* (whom I mean) *who know the truth?*

Position of the Article.

§ 142. 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνήρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

The position of such an adjective with reference to the article (with the two modifications mentioned in 2) is called the *attributive* position, as opposed to the *predicate* position (see 3).

NOTE. This applies to possessive pronouns and all expressions which have the force of attributive adjectives, when they are preceded by the article (§ 141, N. 3), and to dependent genitives (except *partitives* and the genitive of the *personal* pronoun); as ὁ ἐμὸς πατήρ, *my father*; ἡ σὴ μήτηρ, *thy mother*; ὁ ἐμαυτοῦ πατήρ, *my own father*; οἱ ἐν ἄστει ἄνθρωποι, *the men in the city*; οὐδεὶς τῶν τότε Ἑλλήνων, *none of the Greeks of that time*; τὸ τῷ ὄντι ψεῦδος, *the real falsehood*; εἰς τὴν ἐκείνων πόλιν, *into their city*; οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans* (2, N. 2). For participles, see 2, N. 5.

Two or even three articles may thus stand together; as τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the multitude*.

2. The article together with any of these qualifying expressions may follow the noun, in which case the noun itself may have another article *before* it. *E.g.*

Ὁ ἀνὴρ ὁ σοφός, or ἀνὴρ ὁ σοφός, *the wise man* (not, however, ὁ ἀνὴρ σοφός, see § 142, 3; αἱ πόλεις αἱ δημοκρατούμεναι, *the states which are under democracies*; ἄνθρωποι οἱ τότε, *the men of that time*; πρὸς ἀδικίαν τὴν ἄκρατον, *with regard to pure injustice*.

REMARK. Of the three attributive positions, the first (*e.g.* ὁ σοφὸς ἀνήρ) is the most common and the most simple and natural; the second (ὁ ἀνὴρ ὁ σοφός) is the most formal; the third (ἀνὴρ ὁ σοφός) is the least common, especially in the more careful prose writers.

NOTE 1. The article at the beginning of a clause may be separated from its noun by μέν, δέ, τέ, γέ, γάρ, δή, and sometimes by other words.

NOTE 2. The *partitive* genitive (§ 168) rarely stands in either of the positions here mentioned, but either precedes or follows the governing noun and its article, like a predicate; as οἱ κακοὶ τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί). Even the other forms of the adnominal genitive occasionally have this position, as τῶν παλαιῶν ἡ φιλοσοφία, *the philosophy of the ancients*.

NOTE 3. (*a*) Ὁ ἄλλος generally means *the rest*, seldom *the other*: οἱ ἄλλοι, *the others*: as ἡ ἄλλη πόλις, *the rest of the state* (but ἄλλη πόλις *another state*); οἱ ἄλλοι Ἕλληνες, *the other Greeks*. Both ὁ ἄλλος and ἄλλος (rarely ἕτερος) may have the meaning of *besides*; as εὐδαιμονιζόμενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, *congratulated by the citizens and the foreigners besides*; οὐ γὰρ ἦν χορτὸς οὐδὲ ἄλλο δένδρον, *for there was no grass nor any tree either* (lit. *any other tree*).

(*b*) Πολύς with the article generally (though not always) means the *greater part*, especially in οἱ πολλοί, *the multitude, the majority*, and τὸ πολύ, *the greater part*. So οἱ πλείονες, *the majority*, τὸ πλεῖον, *the greater part*, οἱ πλεῖστοι and τὸ πλεῖστον, *the greatest number* or *part*.

NOTE 4. When a noun has two or more qualifying words, each of them may take an article and stand in either of the above positions (1 or 2), or all may stand between one article and its noun; as *ἡ Ἀττικὴ ἡ παλαιὰ φωνή, the ancient Attic speech; τὰ τείχη τὰ ἑαυτῶν τὰ μακρά, their own long walls; ἔπεμπον εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις, they sent to the other Arcadian cities; ἡ ὑπ' Ἀρετῆς Ἡρακλέους παίδευσις, the instruction of Hercules by Virtue.* Occasionally one stands between the article and the noun, while another follows the noun without an article; as *ἡ ἐν μάχῃ ξυμβολὴ βαρεῖα.*

NOTE 5 When an attributive participle (§ 138) with dependent words qualifies a noun with the article, either the participle or the dependent words may follow the noun; as *τὸν ῥέοντα ποταμὸν διὰ τῆς πόλεως, the river which runs through the city; ἡ ἐν τῷ Ἰσθμῷ ἐπιμονὴ γενομένη, the delay which occurred at the Isthmus.* But such expressions may also take either of the positions 1 or 2.

NOTE 6. The Greeks commonly said *the Euphrates river, τὸν Εὐφράτην ποταμόν*, &c., rather than *the river Euphrates.* So sometimes with names of mountains (rarely with those of cities or islands).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, and some part of *εἰμί, be*, is implied (§ 138, Remark). *E.g.*

Ὁ ἀνὴρ σοφός or *σοφὸς ὁ ἀνήρ* (sc. *ἐστίν*), *the man is wise*, or *wise is the man; πολλοὶ οἱ πανοῦργοι, many are the evil-doers; ἐφημέρους γε τὰς τύχας κεκτήμεθα, we possess our fortunes for a day* (sc. *οὔσας*).

The predicate force of such adjectives can often be expressed by a periphrasis; as *τοῖς λόγοις βραχυτέροις ἐχρῆτο, the words which he used were shorter*, lit. *he used the words (being) shorter; ἡγοῦντο αὐτονόμων τῶν ξυμμάχων, they presided over their allies (being) independent*, i.e. *the allies over whom they presided were independent.* So *πόσον ἄγει τὸ στράτευμα; how great is the army which he is bringing?* § 138, Rem.

The position of such an adjective with reference to the article is called the *predicate* position.

4. When a demonstrative pronoun qualifies a noun with the article, it takes the position of a predicate adjective (3), and either precedes the article or follows the noun. *E.g.*

Οὗτος ὁ ἀνήρ, this man, or *ὁ ἀνὴρ οὗτος* (never *ὁ οὗτος ἀνήρ*). *Περὶ τούτων τῶν πόλεων, about these cities.*

NOTE 1. But if an adjective or other qualifying word is added, the demonstrative may stand between this and its noun, contrary to the rule; as *ἡ στενὴ αὕτη ὁδός, this narrow road; τῷ ἀφικομένῳ τούτῳ ξένῳ, to this stranger who has come.* See Note 3 (*b*).

NOTE 2. Ἕκαστος, ἑκάτερος, ἄμφω, and ἀμφότερος have the predicate position (3), like a demonstrative; but with ἕκαστος the article may be omitted. Τοιοῦτος, τοσοῦτος, τοιόσδε, τοσόσδε and τηλικοῦτος, when they take the article, have the attributive position (1).

NOTE 3. (*a*) A dependent genitive of the *personal* pronoun (whether *partitive* or not) has the predicate position (3), while that of other pronouns (unless it is partitive) has the attributive position (1); as ἡμῶν ἡ πόλις or ἡ πόλις ἡμῶν, *our city* (not ἡ ἡμῶν πόλις); ἡ τούτων πόλις, *these men's city* (not ἡ πόλις τούτων); μετεπέμψατο Ἀστυάγης τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς, *Astyages sent for his own daughter and her son.*

(*b*) But if a qualifying word is added, the personal pronoun may stand between this and the noun; as ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη, *what previously seemed to be our modesty.* See Note 1.

NOTE 4. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of the thing which their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χείρ, *the extremity of the hand.*

The article here may be omitted entirely.

NOTE 5. Πᾶς and σύμπας, *all*, and ὅλος, *whole*, generally have the predicate position; as πάντες οἱ ἄνδρες or οἱ ἄνδρες πάντες, *all the men*; ὅλη ἡ πόλις or ἡ πόλις ὅλη, *all the city.* But they can also be used like attributive adjectives, preceded by the article; as ἡ πᾶσα Σικελία, *the whole of Sicily*, τὸ ὅλον γένος, *the entire race.*

The distinction here was probably not greater than that between *all the city* and *the whole city* in English. We find even οἱ πάντες πολῖται, *the whole body of citizens.*

NOTE 6. Αὐτός as an intensive pronoun, *ipse*, has the predicate position; as αὐτὸς ὁ ἀνήρ, *the man himself.* But ὁ αὐτὸς ἀνήρ, *the same man* (§ 79, 2).

Pronominal Article in Attic Greek.

§ 143. 1. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μέν . . . ὁ δέ, *the one . . . the other. E.g.*

Ὁ μὲν οὐδέν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much.* Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate.* Τῶν πόλεων αἱ μὲν τυραννοῦνται, αἱ δὲ δημοκρατοῦνται, *of states, some are governed by tyrants, others by democracies.*

NOTE 1. The neuter τὸ μέν . . . τὸ δέ may be used adverbially, *partly . . . partly*. For τοῦτο μέν . . . τοῦτο δέ in this sense, see § 148, N. 4.

NOTE 2. Ὁ δέ, &c., sometimes means *and he, but he*, &c., even when no ὁ μέν precedes: as Ἰνάρως Ἀθηναίους ἐπηγάγετο· οἱ δὲ . . . ἦλθον, *Inaros called in Athenians; and they came.*

2. A few other relics of the demonstrative meaning of the article are found in Attic, chiefly the following: —

Τὸν καὶ τόν, *this man and that*; τὸ καὶ τό, *this and that*; τὰ καὶ τά, *these and those*; as ἔδει γὰρ τὸ καὶ τὸ ποιῆσαι, καὶ τὸ μὴ ποιῆσαι, *for we ought to have done this thing and that, and not to have done the other.*

Πρὸ τοῦ (or προτοῦ), *before this, formerly.*

Καὶ τόν or καὶ τήν, before an infinitive; as καὶ τὸν κελεῦσαι δοῦναι (sc. λέγεται), *and (it is said) he commanded him to give it.* Cyr. i. 3, 9.

So occasionally τῷ, *therefore*, which is common in Homer.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ **144.** 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ. The latter seldom occur after prepositions, except in πρός με.

2. (*a*) The pronouns of the third person, οὗ, οἱ, ἕ, σφῶν, σφίσι, &c., when they are used in Attic prose, are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Φοβοῦνται μὴ οἱ Ἀθηναῖοι σφίσιν ἐπέλθωσιν, *they fear that the Athenians may attack them*; ἐδέοντο ὑμῶν μὴ σφᾶς περιορᾶν φθειρομένους, *they begged you not to see them destroyed.* See § 79, 1, N. 1.

(*b*) In Homer and Herodotus they are generally personal pronouns, though sometimes (direct or indirect) reflexives. *E.g.*

Ἐκ γάρ σφεων φρένας εἵλετο Παλλὰς Ἀθήνη, *for Pallas Athena bereft them of their senses* (Hom.); αὐτίκα δέ οἱ εὗδοντι ἐπέστη ὄνειρος, *and soon a dream came to him in his sleep* (Hdt.).

§ **145.** 1. *Αὐτός* in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the *nominative* of all numbers, except when it is preceded by the article and means *the same* (§ 79, 2). *E.g.*

Αὐτὸς ὁ στρατηγός, *the general himself;* ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts;* ἐπιστήμη αὐτή, *knowledge itself.* (See § 142, 4, N. 6.)

NOTE. A pronoun with which *αὐτός* agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves;* πλευστέον εἰς ταύτας αὐτοῖς ἐμβᾶσιν (sc. ὑμῖν), *you must sail, embarking on these yourselves (in person).* So αὐτὸς ἔφη (ipse dixit), *himself (the master) said it.*

2. The *oblique cases* of *αὐτός* are the ordinary personal pronouns of the third person. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξε, *he designated him as general.* See four other examples in Xen. *Anab.* i. 1, 2 and 3.

For *μίν, νίν,* and *σφέ,* see § 79, 1, Notes 3 and 4.

NOTE. The oblique cases of *αὐτός* are often used where the indirect reflexives (§ 144, 2) might stand, and sometimes even where the direct reflexives (§ 146) would be allowed; as ἁπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, *Socrates used to declare his own opinion plainly to those who conversed with him,* where *οἱ* might have been used (Xen. *Mem.* iv. 7, 1); but in i. 2, 3, we have ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ. The union of an intensive and a personal pronoun in *αὐτός* explains this freedom of usage.

REFLEXIVE PRONOUNS.

§ **146.** The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes in a dependent clause they refer to the subject of the leading verb, — *i.e.* they are *indirect* reflexives. *E.g.*

Γνῶθι σαυτόν, *know thyself;* ἐπέσφαξεν ἑαυτόν, *he slew himself;* τὰ ἄριστα βουλεύεσθε ὑμῖν αὐτοῖς, *take the best counsel for yourselves.*

Ὁ τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are his own servants.* (See § 145, 2, Note.)

NOTE 1. Occasionally a reflexive refers to some emphatic word which is not the subject; as ἀπὸ σαυτοῦ ἐγώ σε διδάξω, *I will teach you from your own case (from yourself).* In fact, these pronouns correspond almost exactly in their use to the English reflexives, *myself, thyself, himself,* &c.

NOTE 2. The third person of the reflexive is sometimes used for the first or second; as δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς, *we must ask ourselves.*

NOTE 3. The reflexive is sometimes used for the reciprocal (§ 81); διαλεγόμεθα ἡμῖν αὐτοῖς, *we discourse with one another* (i.e. *among ourselves*).

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns. Thus ὁ ἡμέτερος πατήρ, = ὁ πατὴρ ἡμῶν, *our father.* The possessive is regularly preceded by the article.

See § 167, 1; § 141, N. 1 (*c*); and below, N. 4.

NOTE 1. The possessive is occasionally equivalent to the *objective* genitive of the personal pronoun; as ἡ ἐμὴ εὔνοια, which commonly means *my good-will (towards others)*, rarely means *good-will (shown) to me.*

NOTE 2. In Attic prose, σφέτερος, *their*, is always (directly or indirectly) reflexive, and ὅς, *his, her, its*, is not used at all. (See § 144, 2.)

NOTE 3. By the possessive pronouns and the possessive genitive (§ 167, 1) the words *my father* can be expressed in Greek in five forms: ὁ ἐμὸς πατήρ, ὁ πατὴρ ὁ ἐμός, πατὴρ ὁ ἐμός (§ 142, 1, 2), ὁ πατήρ μου, and (after another word) μου ὁ πατήρ (as ἔφη μου ὁ πατήρ). So ὁ σὸς πατήρ, &c.

NOTE 4. *Our own, your own* (when *your* refers to more than one), and *their own* are generally expressed by ἡμέτερος, ὑμέτερος, and σφέτερος, with αὐτῶν in apposition with ἡμῶν, ὑμῶν, or σφῶν implied in the possessive (§ 137, N. 1); as τὸν ἡμέτερον αὐτῶν πατέρα, *our own father;* τῇ ὑμετέρᾳ αὐτῶν μητρί, *to your own mother;* τοὺς σφετέρους αὐτῶν παῖδας, *their own children.* In the third person ἑαυτῶν can be used; as τοὺς ἑαυτῶν παῖδας (also σφῶν αὐτῶν παῖδας, without the article); but very seldom ἡμῶν (or ὑμῶν) αὐτῶν.

In the singular, expressions like τὸν ἐμὸν αὐτοῦ πατέρα for τὸν ἐμαυτοῦ πατέρα, &c. are poetic.

DEMONSTRATIVE PRONOUNS.

§ 148. *Οὗτος* and *ὅδε*, *this*, generally refer to what is near in place, time, or thought; *ἐκεῖνος*, *that*, refers to what is more remote.

NOTE 1. The distinction between *οὗτος* and *ὅδε*, both of which correspond to our *this*, must be learned by practice. In the historians, *οὗτος* (with *τοιοῦτος*, *τοσοῦτος*, and *οὕτως*) frequently refers to a speech just made, while *ὅδε* (with *τοιόσδε*, *τοσόσδε*, and *ὧδε*) refers to one about to be made; as *τάδε εἶπεν*, *he spoke as follows*, but *ταῦτα εἶπεν*, *thus he spoke* (said after the speech).

NOTE 2. *Οὗτος* is sometimes an exclamation; as *οὗτος, τί ποιεῖς; You there! what are you doing?*

NOTE 3. The Greek has no word exactly corresponding to the unemphatic demonstrative which is often used in English as the antecedent of a relative, as *I saw those who were present*. Here a participle with the article is generally used; as *εἶδον τοὺς παρόντας*; if a demonstrative is used (*εἶδον τούτους οἳ παρῆσαν*, *I saw these men who were present*), it has special emphasis (§ 152, N. 3). A relative with omitted antecedent sometimes expresses the sense required; as *εἶδον οὓς ἔλαβεν*, *I saw (those) whom he took* (§ 152).

NOTE 4. *Τοῦτο μέν . . . τοῦτο δέ*, *first . . . secondly, partly . . . partly*, is used nearly in the sense of *τὸ μέν . . . τὸ δέ* (§ 143, 1, N. 1), especially by Herodotus.

For *οὑτοσί*, *ὁδί*, *ἐκεινοσί*, *οὑτωσί*, *ὡδί*, &c., see § 83, N. 2.

INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative *τίς*; *who? what?* may be either substantive or adjective; as *τίνας εἶδον*; *whom did I see?* or *τίνας ἄνδρας εἶδον*; *what men did I see?*

2. *Τίς* may be used both in direct and in indirect questions; as *τί βούλεται*; *what does he want?* *ἐρωτᾷ τί βούλεσθε*, *he asks what you want* (§ 241, 1).

In indirect questions, however, the relative *ὅστις* is more common; as *ἐρωτᾷ ὅ τι βούλεσθε*.

NOTE. The same principles apply to the pronominal adjectives *πόσος*, *ποῖος*, &c. (§ 87, 1.)

INDEFINITE PRONOUN.

§ 150. The indefinite τὶς generally means *some, any,* and may be either substantive or adjective; as τοῦτο λέγει τις, *some one says this;* ἄνθρωπός τις, *some man.* It is sometimes nearly equivalent to the English *a* or *an;* as εἶδον ἄνθρωπόν τινα, *I saw a certain man,* or *I saw a man.*

NOTE. Occasionally τὶς means *every one,* like πᾶς τις; as εὖ μέν τις δόρυ θηξάσθω, *let every one sharpen well his spear.* Hom.

RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἳ ὕστερον ἦλθον, *I saw the men who came afterwards;* οἱ ἄνδρες οὓς εἶδες ἀπῆλθον, *the men whom you saw went away.*

NOTE 1. The relative follows the person of the antecedent; as ὑμεῖς οἳ τοῦτο ποιεῖτε, *you who do this;* ἐγὼ ὃς τοῦτο ἐποίησα, *I who did this.*

NOTE 2. (*a*) A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun (§ 138, N. 3); as τὸ πλῆθος οἵπερ δικάσουσιν, *the multitude who will judge.*

(*b*) On the other hand, ὅστις, *whoever,* may have a plural antecedent; as πάντα ὅ τι βούλονται, *everything, whatsoever they want.*

NOTE 3. In Homer the forms of the relative are sometimes used as demonstrative pronouns, like the article (§ 140); as καὶ ὃς δεύτατος ἦλθε, *and he came second;* ὃ γὰρ γέρας ἐστὶ θανόντων, *for this is the right of the dead.*

A few similar expressions occur in Attic prose, especially the Platonic ἦ δ' ὅς, *said he* (where ἦ is imperfect of ἠμί, *say*). So καὶ ὅς, *and he,* καὶ οἵ, *and they,* and (in Herod.) ὃς καὶ ὅς, *this man and that.* (Compare τὸν καὶ τόν, § 143, 2.) So also ὃς μέν . . . ὃς δέ, in the oblique cases, may be used for ὁ μέν . . . ὁ δέ.

NOTE 4. In the Epic and Lyric poets the enclitic τέ is often appended to relative words without affecting their meaning; as οὔτε

ἀΐεις ἃ τέ φησι; dost thou not perceive what he says? Sometimes it seems to make the relative more indefinite, like τις in ὅστις, *whoever, quicumque.*

But οἷός τε in Attic Greek means *able, capable*, like δυνατός, being originally elliptical for τοιοῦτος οἷος, *such as*, and τέ having no apparent force.

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (§ 229). *E.g.*

Ἔλαβεν ἃ ἐβούλετο, *he took what he wanted; ἔπεισεν ὁπόσους ἐδύνατο, he persuaded as many as he could; ἃ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι, what I do not know I do not even think I know; ἐγὼ καὶ ὧν ἐγὼ κρατῶ μενοῦμεν παρὰ σοί, I and those whom I command will remain with you.*

In such cases it is a mistake to say that ταῦτα, ἐκεῖνοι, &c. are *understood;* see N. 3. The relative clause here really becomes a substantive, and contains its antecedent within itself.

Note 1. Most relative adverbs regularly omit the antecedent; as ἦλθεν ὅτε τοῦτο εἶδεν, *he came when he saw this* (for *then, when*).

Note 2. The following expressions belong here: — ἔστιν οἵ, *some* (§ 135, N. 5), more common than the regular εἰσὶν οἵ, sunt qui, *there are (those) who;* ἔνιοι (from ἔνι, = ἔνεστι or ἔνεισι, and οἵ), *some;* ἐνίοτε (ἔνι and ὅτε), *sometimes;* ἔστιν οὗ, *somewhere;* ἔστιν ᾗ, *in some way;* ἔστιν ὅπως, *somehow.*

Note 3. When a clause containing a relative with omitted antecedent precedes the leading clause, the latter often contains a demonstrative referring back with emphasis to the omitted antecedent; as ἃ ἐβούλετο ταῦτα ἔλαβεν, *what he wanted, that he took*, entirely different from ταῦτα ἃ ἐβούλετο ἔλαβεν, *he took these* (definite) *things, which he wanted;* ἃ ποιεῖν αἰσχρὸν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν, *what it is base to do, this believe that it is not good even to say* (here ταῦτα is not the *antecedent* of ἃ, which is indefinite and is not expressed). See § 148, N. 3.

Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἃς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). This is often called *attraction*.

NOTE 1. When an antecedent is omitted which (if it could have been expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοις ἃ); σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι, *I will seize the heights with the men whom I have* (as if it were σὺν τοῖς ἀνδράσιν οὕς ἔχω); οὐδὲν ὧν βούλεσθε πράξετε, *you will do none of the things which you wish* (like ἐκείνων ἃ). See § 148, N. 3.

NOTE 2. A relative is very seldom assimilated *from* any other construction than that of the object accusative, or *into* any other case than the genitive or dative. Yet exceptions occur; as ὧν ἠπίστει πολλούς, *many of those whom he distrusted* (like ἐκείνων οἷς). Even the nominative may be assimilated; as βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται, *to be injured by what has been prepared by us* (like ἀπ' ἐκείνων ἃ). Thuc.

NOTE 3. A like assimilation takes place in relative adverbs; as διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας, *they immediately brought over their children and women from the places in which they had placed them for safety* (where ὅθεν, *from which*, stands for ἐκεῖθεν οἷ, *from the places whither*). Thuc.

NOTE 4. The antecedent occasionally is assimilated to the case of the relative, when this immediately follows; as ἔλεγον ὅτι πάντων ὧν δέονται πεπραγότες εἶεν, *they said that they had done all things which they needed* (where πάντων ὧν for πάντα ὧν is very irregular).

This *inverted assimilation* takes place in οὐδεὶς ὅστις οὐ, *everybody*, in which οὐδείς follows the case of the relative; as οὐδένι ὅτῳ οὐκ ἀποκρίνεται (for οὐδείς ἐστιν ὅτῳ), *he replies to everybody*.

NOTE 5. A peculiar assimilation occurs in certain expressions with οἷος; as χαρίζεσθαι οἵῳ σοι ἀνδρί, *to please a man like you* (for τοιούτῳ οἷος σύ).

§ **154.** The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφέλησθε ὑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλήν, *do not take from yourselves the good reputation which you have gained* (for τὴν καλὴν δόξαν ἣν κέκτησθε): here notice the omission of the article. Even the subject of a verb may be attracted; as οἴχεται φεύγων ὃν ἦγες μάρτυρα, *the witness whom you brought* (for ὁ μάρτυς ὃν ἦγες) *has run away*.

NOTE. This *attraction* may be joined with assimilation (§ 153); as ἀμαθέστατοί ἐστε ὧν ἐγὼ οἶδα Ἑλλήνων *you are the most ignorant of*

Ἥδομαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures.* Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα, *they enjoy this good fortune.* So πίπτειν πέσημα, *to fall a fall;* νόσον νοσεῖν or νόσον ἀσθενεῖν or νόσον κάμνειν, *to suffer under a disease;* ἁμάρτημα ἁμαρτάνειν, *to commit an error* (*to sin a sin*); δουλείαν δουλεύειν, *to be subject to slavery;* ἀγῶνα ἀγωνίζεσθαι, *to undergo a contest;* γραφὴν γράφεσθαι, *to bring an indictment;* γραφὴν διώκειν, *to prosecute an indictment;* δίκην ὀφλεῖν, *to lose a lawsuit;* νίκην νικᾶν, *to gain a victory;* μάχην νικᾶν, *to gain a battle;* πομπὴν πέμπειν, *to form* or *conduct a procession;* πληγὴν τύπτειν, *to strike a blow.*

Remark. It will be seen that this construction is far more extensive in Greek than in English. It includes not only accusatives of kindred formation and meaning, as νίκην νικᾶν, *to gain a victory;* but also those of merely kindred meaning, as μάχην νικᾶν, *to gain a battle.* The accusative may also limit the meaning of the verb to one of many applications; as Ὀλύμπια νικᾶν, *to gain an Olympic victory;* γάμους ἑστιᾶν, *to give a wedding feast;* ψήφισμα νικᾶν, *to carry a decree* (*to gain a victory with a decree*); τὰ Παναθήναια πέμπειν, *to celebrate the Panathenaea by a procession.*

For the cognate accusative becoming the subject of a passive verb, see § 198.

Note 1. The cognate accusative may follow adjectives or even nouns; as κακὸς πᾶσαν κακίαν, *bad with all badness;* ἀγαθὸς πᾶσαν ἀρετήν, *good with all goodness;* δοῦλος τὰς μεγίστας δουλείας, *a slave to the direst slavery.*

Note 2. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as μεγάλα ἁμαρτάνειν, (sc. ἁμαρτήματα) *to commit great faults;* ταὐτὰ λυποῦμαι καὶ ταὐτὰ χαίρω, *I have the same griefs and the same joys.* So τί χρήσομαι τούτῳ; (= τίνα χρείαν χρήσομαι;) *what use shall I make of this?* and οὐδὲν χρήσομαι τούτῳ, *I shall make no use of this* (§ 188, 1, N. 2). So χρήσιμος οὐδέν, *good for nothing* (N. 1). See § 160, 2, Note.

Note 3. Here belongs the accusative of *effect*, which expresses a result beyond the action of the verb, which is effected by that action; as πρεσβεύουσι τὴν εἰρήνην, *they negotiate the peace* (*as ambassadors,* πρέσβεις), but πρεσβεύειν πρεσβείαν, *to go on an embassy.* Compare the English *breaking a hole,* as opposed to *breaking a stick.*

So after verbs of *looking* (in poetry); as Ἄρη δεδορκέναι, *to look war* (*Ares*); ἡ βουλὴ ἔβλεψε νᾶπυ, *the Senate looked mustard.*

Note 4. A transitive verb may have a cognate accusative and another object at the same time; as γράφεσθαί τινα τὴν γραφὴν ταύτην, *to bring this indictment against any one:* ἠδικήσαμεν τοῦτον οὐδέν, *we did this man no wrong;* ταῦτα δίδασκέ με, *teach me this* (§ 164); τοσοῦτον ἔχθος ἐχθαίρω σε, *so great hatred do I feel for thee;* τὴν μάχην τοὺς βαρβάρους νικήσας, *having defeated the barbarians in the battle.*

NOTE 5. Connected with the cognate accusative is that which follows verbs of motion expressing the *ground over which* the motion passes; as ὁδὸν ἰέναι (ἐλθεῖν, πορεύεσθαι, &c.), *to go (over) a road*; πλεῖν θάλασσαν, *to sail the sea*; ὄρος καταβαίνειν, *to descend a mountain*; &c. These verbs thus acquire a transitive meaning. See § 179, 2.

Accusative of Specification. — Adverbial Accusative.

§ **160.** 1. The accusative of *specification* may be joined with a verb, adjective, noun, or even a whole sentence, to denote that *in respect to which* the expression is used. *E.g.*

Τυφλὸς εἶ τὰ ὄμματα, *you are blind in your eyes*; καλὸς τὸ εἶδος, *beautiful in form*; ἄπειροι τὸ πλῆθος, *infinite in number*; δίκαιος τὸν τρόπον, *just in his character*; δεινὸι μάχην, *mighty in battle*; κάμνω τὴν κεφαλήν, *I have a pain in my head*, τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*; ποταμὸς, Κύδνος ὄνομα, εὖρος δύο πλέθρων, *a river, Cydnus by name, of the breadth of two plethra*; Ἕλληνές εἰσι τὸ γένος, *they are Greeks by race*; καὶ τὰ μικρὰ πειρῶμαι ἀπὸ θεῶν ὁρμᾶσθαι, *even in small matters I try to begin with the Gods*.

NOTE. This is sometimes called the accusative by *synecdoche*, or the *limiting* accusative. It most frequently denotes a *part*; but often a character or quality, or any circumstance to which the meaning of the expression is restricted.

2. An accusative in certain expressions has the force of an adverb. *E.g.*

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (sc. ὁδόν), *in the quickest way*; τὴν ἀρχήν, *at first* (with negative, *not at all*); τέλος, *finally*; προῖκα, *as a gift*, gratis; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον or πρῶτον, *at first*; τὸ λοιπόν, *for the rest*; τἄλλα, *in other respects*; οὐδέν, *in nothing, not at all*; τί; *in what, why?* τι, *in any respect, at all*; ταῦτα, *in respect to this, therefore*. So τοῦτο μέν . . . τοῦτο δέ (§ 148, N. 4).

NOTE. Several of these are to be explained by § 160, 1, as τἄλλα, τί; *why?* ταῦτα, τοῦτο (with μέν and δέ), and sometimes οὐδέν and τι. Some are to be explained as cognate accusatives (see § 159, Notes 1 and 2), and some are of doubtful origin.

Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, *the truce is to be for a year;* ἔμεινε τρεῖς ἡμέρας, *he remained three days;* ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίους ἑβδομήκοντα, *and Plataea is seventy stades distant from Thebes.*

Note. This accusative with an *ordinal* number denotes *how long since;* τρίτην ἤδη ἡμέραν ἐπιδεδήμηκεν, *this is the third day that he has been in town.*

A peculiar idiom is found in expressions like τρίτον ἔτος τουτί (*this the third year*), i.e. *two years ago;* as ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραῖον τεῖχος πολιορκῶν, *two or three years ago Philip was reported to be besieging Heraion Teichos.*

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed. *E.g.*

Μνηστῆρας ἀφίκετο, *she came to the suitors. Odyss.* Ἀνέβη μέγαν οὐρανὸν Ὄλυμπόν τε. *Il.* Τὸ κοῖλον Ἄργος βὰς φυγάς, *going as an exile to the hollow Argos.* Soph.

In prose a preposition would be used.

Accusative after Νή and Μά.

§ 163. The accusative follows the adverbs of swearing νή and μά, *by.*

An oath introduced by νή is affirmative; one introduced by μά is negative; as νὴ τὸν Δία, *yes, by Zeus;* μὰ τὸν Δία, *no, by Zeus.*

Note 1. When μά is preceded by ναί, *yes,* the oath is affirmative; as ναὶ, μὰ Δία, *yes, by Zeus.*

Note 2. Μά is sometimes omitted when a negative precedes; as οὐ, τόνδ' Ὄλυμπον, *no, by this Olympus.*

Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask*, *to demand*, *to teach*, *to remind*, *to clothe* or *unclothe*, *to conceal*, *to deprive*, and *to divide*, may take two object accusatives. *E.g.*

Ἐάν τίς σε ταῦτα ἐξετάζῃ, *if any one shall ask you these questions;* μέλλετε τοὺς θεοὺς αἰτεῖν ἀγαθά, *you are about to ask blessings of the Gods;* τοὺς παῖδας τὴν μουσικὴν διδάσκει, *he teaches the boys music;* τὴν ξυμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους, *reminding the Athenians of the alliance;* ἐκδύει ἐμὲ τὴν ἐσθῆτα, *he strips me of my dress;* μή με κρύψῃς τοῦτο, *do not conceal this from me;* τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν, *they have robbed the Goddess of her crowns;* τὸ στράτευμα κατένειμε δώδεκα μέρη, *he divided the army into twelve parts* (*he made twelve divisions of the army*).

In many cases, as in the third and last examples, one of the accusatives is *cognate;* see § 159, N. 4.

Note 1. In poetry some other verbs have this construction; thus χρόα νίζετο ἅλμην, *he washed the dried spray from his skin;* so τιμωρεῖσθαί τινα αἷμα, *to punish one for blood* (*shed*).

Note 2. Many verbs of this class sometimes have other constructions. Thus verbs of *depriving* may take the genitive of a person with an accusative of a thing, τινός τι; sometimes the reverse, τινά τινος (neut.). For verbs of *reminding*, see § 171, 2, N. 3.

Note 3. The accusative of a thing with some of these verbs is really a cognate accusative; see § 159, N. 4.

§ 165. Verbs signifying *to do anything to* or *to say anything of* a person or thing take two accusatives. *E.g.*

Ταυτί με ποιοῦσιν, *they do these things to me;* τί μ' εἰργάσω; *what didst thou do to me?* πλεῖστα κακὰ τὴν πόλιν ποιοῦσιν, *they do the most evils to the state.* Ταυτὶ σὺ τολμᾷς ἡμᾶς λέγειν; *dost thou dare to say these things of us?* Οὐ φροντιστέον ὅ τι ἐροῦσιν οἱ πολλοὶ ἡμᾶς, *we must not consider what the multitude will say of us.*

Note 1. These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τούτους εὖ ποιεῖ, *he does them good;* ὑμᾶς κακῶς ποιεῖ, *he does you harm;* κακῶς ἡμᾶς λέγει, *he speaks ill of us.*

The passive form of these expressions is not εὖ (or κακῶς) ποιεῖσθαι, εὖ (or κακῶς) λέγεσθαι, *to be done well by, to be spoken well of*, &c.; but εὖ (or κακῶς) πάσχειν, *to experience good* (or *evil*), and εὖ (or κακῶς) ἀκούειν, bene (male) audire, *to hear one's self called.*

NOTE 2. Πράσσω, *do*, very seldom takes two accusatives in this construction, ποιέω being generally used. Εὖ πράσσω and κακῶς πράσσω are intransitive, meaning *to be well off*, *to be badly off*.

NOTE 3. Verbs signifying *to do* may take the dative of a person; as ἀγαθόν τι ποιοῦσι τῇ πόλει, *they do some good to the state*.

§ 166. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, may take a predicate accusative besides the object accusative. *E.g.*

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?* — so καλοῦσί με τοῦτο τὸ ὄνομα, *they call me by this name*; στρατηγὸν αὐτὸν ἀπέδειξε, *he appointed him general*; εὐεργέτην τὸν Φίλιππον ἡγοῦντο, *they thought Philip a benefactor*; πάντων δεσπότην ἑαυτὸν πεποίηκεν, *he has made himself master of all*.

NOTE 1. This is the active construction of which the passive appears in the predicate nominative with passive verbs (§ 136). Like the latter, it includes also predicate adjectives; as τοὺς συμμάχους προθύμους ποιεῖσθαι, *to make the allies eager*; τὰς ἁμαρτίας μεγάλας ἦγεν, *he considered the faults great*.

NOTE 2. Many other transitive verbs may take a predicate accusative in apposition with the object accusative; as ἔλαβε τοῦτο δῶρον, *he took this as a gift*; ἵππους ἄγειν θύματα τῷ ἡλίῳ, *to bring horses as offerings to the Sun*. Especially an interrogative pronoun may be so used; as τίνας τούτους ὁρῶ; *who are these whom I see?* (§ 142, 3.)

NOTE 3. A predicate accusative may denote the *effect* of the action of the verb upon its direct object; as παιδεύειν τινὰ σοφόν (or κακόν), *to train one (to be) wise* (or *bad*); τοὺς υἱεῖς ἱππότας ἐδίδαξεν, *he taught his sons to be horsemen*. See § 159, N. 3.

NOTE 4. In the passive, when the object accusative becomes the subject nominative (§ 197, 1), the predicate accusative (of every kind) becomes a predicate nominative. See § 136, Rem.; and § 137, N. 4.

III. GENITIVE.

REMARK. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb: thus ἐπιθυμῶ involves ἐπιθυμίαν (as we can say ἐπιθυμῶ ἐπιθυμίαν, § 159); and in ἐπιθυμῶ τούτου, *I have a desire for this*, the nominal idea preponderates over the verbal. The Greek is somewhat arbitrary in deciding when it will allow either to preponderate in the construction, and after some verbs it allows both the accusative and the genitive. In the same general sense the genitive follows verbal adjectives. It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See Rem. before § 157.)

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may limit the meaning of another noun, to express various relations, most of which are denoted by *of* or by the possessive case in English. The genitive thus depending on a noun is called *adnominal.*

The most important of these relations are the following:—

1. POSSESSION: as ἡ τοῦ πατρὸς οἰκία, *the father's house;* ἡμῶν ἡ πατρίς, *our country.* So ἡ τοῦ Διός, *the daughter of Zeus;* τὰ τῶν θεῶν, *the things of the Gods* (§ 141, Note 4). **The Possessive Genitive.**

2. The SUBJECT of an action or feeling: as ἡ τοῦ δήμου εὔνοια, *the good-will of the people* (i.e. *which the people feel*). **The Subjective Genitive.**

3. The OBJECT of an action or feeling: as διὰ τὸ Παυσανίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias;* αἱ τοῦ χειμῶνος καρτερήσεις, *the endurance of the winter.* So τῶν θεῶν ὅρκοι, *oaths* (*sworn*) *in the name of the Gods* (as we say θεοὺς ὀμνύναι, § 158, N. 2). **The Objective Genitive.**

4. MATERIAL, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle;* ἄλσος ἡμέρων δένδρων, *a grove of cultivated trees;* κρήνη ἡδέος ὕδατος, *a spring of fresh water;* δύο χοίνικες ἀλφίτων, *two quarts of meal.* **Genitive of Material.**

5. MEASURE, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days;* ὀκτὼ σταδίων τεῖχος, *a wall of eight stades* (*in length*); τριάκοντα ταλάντων οὐσία, *an estate of thirty talents;* δίκαι πολλῶν ταλάντων, *lawsuits of* (i.e. *involving*) *many talents.* **Genitive of Measure.**

6. THE WHOLE, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators;* ἀνὴρ τῶν ἐλευθέρων,

a man (i.e. *one*) *of the freemen.* **The Partitive Genitive.** (See also § 168.)

These six classes are not exhaustive; but they will give a general idea of these relations, many of which it is difficult to classify.

NOTE. Examples like Ἀθηνῶν πόλις, *the city of Athens*, Τροίης πτολίεθρον, *the city of Troy*, in which the genitive is used instead of apposition, are poetic.

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs, which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἥμισυς τοῦ ἀριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; τοῖς θρανίταις τῶν ναυτῶν, *to the upper benches of the sailors*; οὐδεὶς τῶν παίδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότατος, *the most eloquent of all the orators*; ὁ βουλόμενος τῶν Ἀθηναίων, *any one who pleases of the Athenians*; δῖα γυναικῶν, *divine among women* (Hom.); ποῦ τῆς γῆς; ubi terrarum? *where on the earth?* τίς τῶν πολιτῶν; *who of the citizens?* δὶς τῆς ἡμέρας, *twice a day*; εἰς τοῦτο ἀνοίας, *to this pitch of folly*; ἐν τούτῳ παρασκευῆς, *in this state of preparation*; ἃ μὲν διώκει τοῦ ψηφίσματος ταῦτ' ἐστίν, *these are the parts of the decree which he prosecutes* (lit. *what parts of the decree he prosecutes*, &c.) So ὀρθότατα ἀνθρώπων λέγεις, *thou speakest as the most correct of men* (*most correctly of men*); ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα, *when you were at the height of your power in these matters.* See § 142, 2, N. 2.

NOTE 1. An adjective or participle generally agrees in gender with a dependent partitive genitive. But sometimes, especially when it is singular, it is neuter, agreeing with μέρος, *part*, understood; as τῶν πολεμίων τὸ πολύ (for οἱ πολλοί), *the greater part of the enemy.*

NOTE 2. A partitive genitive sometimes depends on τις or μέρος understood; as ἔφασαν ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς, *they said that some of their own men had mixed with them, and some of them with their own men* (τινάς being understood with σφῶν and ἐκείνων). Compare § 169, 2; § 170, 2.

NOTE 3. Similar to such phrases as ποῦ γῆς; εἰς τοῦτο ἀνοίας, &c., is the use of ἔχω and an adverb with the genitive; as πῶς ἔχεις δόξης; *in what state of opinion are you?* οὕτω τρόπου ἔχεις, *this is your character* (lit. *in this state of character*); ὡς εἶχε τάχους, *as fast as he could* (lit. *in the condition of speed in which he was*); so ὡς εἶχε ποδῶν; εὖ ἔχειν φρενῶν, *to be right in his mind.*

Genitive after Verbs.

§ **169.** 1. Verbs signifying *to be*, *to become*, or *to belong* take a genitive which is equivalent to the *possessive* or the *partitive* genitive. *E.g.*

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's.* Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man.* Δαρείου γίγνονται δύο παῖδες, *two sons are born (belonging) to Darius.* Τούτων γενοῦ μοι, *become (one) of these for me.*

2. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the predicate accusative. *E.g.*

Ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded.* Τοῦτο τῆς ἡμετέρας ἀμελείας ἄν τις θείη δικαίως, *any one might justly consider this to belong to our neglect.*

Note. When these verbs become passive, they still retain the genitive; as Σόλων τῶν ἑπτὰ σοφιστῶν ἐκλήθη, *Solon was called (one) of the Seven Sages.*

3. The genitive after verbs sometimes expresses other relations of the adnominal genitive. *E.g.*

Τὸ τεῖχος σταδίων ἦν ὀκτώ, *the wall was (one) of eight stades (in length)*; ἐπειδὰν ἐτῶν ᾖ τις τριάκοντα, *when one is thirty years old*; — Genitive of Measure. Οἱ στέφανοι ῥόδων ἦσαν, *the crowns were (made) of roses*; τὸ τεῖχος πεποίηται λίθου, *the wall is built of stone*; — Genitive of Material. Οὐ τῶν κακούργων οἶκτος (sc. ἐστίν), *there is no pity felt for the evil-doers*; — Objective Genitive.

§ **170.** 1. Any verb may take a genitive if its action affects the object *only in part*. *E.g.*

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδούς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine.* Τῆς γῆς ἔτεμον, *they ravaged (some) of the land.*

2. This principle applies especially to verbs signifying *to share* (i.e. *to give* or *take a part*) or *to enjoy*. *E.g.*

Μετεῖχον τῆς λείας, *they shared in the booty*; so often μεταποιεῖσθαί τινος, *to claim a share of anything* (cf. § 171, 1); ἀπολαύομεν τῶν

ἀγαθῶν, we enjoy the blessings (i.e. *our share of them*); *οὕτως ὄναιο τούτων, thus mayest thou enjoy these.* So *οὐ προσήκει μοι τῆς ἀρχῆς, I have no concern in the government; μέτεστί μοι τούτου, I have a share in this* (§ 184, 2, N. 1).

NOTE. Many of these verbs also take an accusative. *Μετέχω* and similar verbs may regularly take an accusative like *μέρος, part*; as *ἴσον μετέχει ἕκαστος τοῦ πλούτου μέρος, each has an equal share of the wealth* (where *μέρους* would mean that each has only *a part of a share*). This use of *μέρος* shows the nature of the genitive after these verbs.

§ 171. 1. The genitive follows verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin.* *E.g.*

Ἑλάβετο τῆς χειρὸς αὐτοῦ, he took his hand; οὔτε πυρὸς οὔτε ἔρωτος ἑκὼν ἅπτομαι, I willingly touch neither fire nor love; τῆς ξυνέσεως μεταποιοῦνται, they lay claim to sagacity; στοχάζεσθαι τῶν ἀνθρώπων, to aim at the men; τῆς ἀρετῆς ἐφικέσθαι, to attain to virtue; ἔτυχε τῆς δίκης, he met with justice; σφάλλεται τῆς ἐλπίδος, he fails of (attaining) his hope; πειρᾶσθαι τοῦ τείχους, to make an attempt on the wall; οὐ πολέμου ἄρχομεν, we do not begin war.

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as *ἕλαβον τῆς ζώνης τὸν Ὀρόνταν, they seized Orontas by his girdle.*

2. The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise.* *E.g.*

Ἐλευθερίης γευσάμενοι, having tasted of freedom (Hdt.); *κρομμύων ὀσφραίνομαι, I smell onions; φωνῆς ἀκούειν, to hear a voice; αἰσθάνεσθαι, μεμνῆσθαι,* or *ἐπιλανθάνεσθαι τούτων, to perceive, remember,* or *forget these things; συνιέναι ἀλλήλων, to understand one another; τῶν μαθημάτων ἐπιθυμῶ, I long for learning; χρημάτων φείδεσθαι, to be sparing of money; δόξης ἀμελεῖν, to neglect opinion; ἄγαμαι τῆς ἀρετῆς, I admire virtue; καταφρονεῖν τοῦ κινδύνου, to despise danger* (cf. § 173, 2, Note).

NOTE 1. Verbs of *hearing, learning,* &c. may take an accusative of the thing heard, &c., and a genitive of the person heard from; as *τούτων τοιούτους ἀκούω λόγους, I hear such sayings from these men; πυθέσθαι τοῦτο ὑμῶν, to learn this from you.* The genitive here belongs under § 176, 1. A sentence may take the place of the accusative; as *τούτων ἄκουε τί λέγουσιν, hear from these what they say.* See also *ἀποδέχομαι, accept* (*a statement*) *from,* in the Lexicon.

NOTE 2. The impersonals *μέλει* and *μεταμέλει* take the genitive of a thing with the dative of a person (§ 184, 2, N. 1); as *μέλει μοι τούτου, I care for this*; *μεταμέλει σοι τούτου, thou repentest of this.* *Προσήκει, it concerns*, has the same construction, but the genitive belongs under § 170, 2.

NOTE 3. Causative verbs of this class take the accusative of a person and the genitive of a thing; as *μή μ' ἀναμνήσῃς κακῶν, do not remind me of evils* (i.e. *cause me to remember them*); *τοὺς παῖδας γευστέον αἵματος, we must make the children taste blood.*

But verbs of *reminding* also take two accusatives (§ 164).

REMARK. Most of the verbs of § 171 may take also the accusative. See the Lexicon. *Ὄζω, emit smell* (*smell of*), may take two genitives; as *τῆς κεφαλῆς ὄζω μύρου, I emit a smell of perfume* (§ 170, 1) *from my head.*

3. The genitive follows verbs signifying *to rule* or *to command*. *E.g.*

Ἔρως τῶν θεῶν βασιλεύει, Love is king of the Gods; *Πολυκράτης Σάμου ἐνυράννει, Polycrates was tyrant of Samos;* *ὁπλιτῶν καὶ ἱππέων ἐστρατήγει, he was general of infantry and cavalry;* *ἡγεῖται παντὸς καὶ ἔργου καὶ λόγου, he directs everything that is done and said.*

This construction is sometimes connected with that of § 175, 2. But the genitive here depends on the idea of *king* or *ruler* implied in the verb, while there it depends on the idea of *comparison* (see Remark before § 167).

NOTE. For other cases after many of these verbs, as the dative after *ἡγέομαι* and *ἀνάσσω*, see the Lexicon.

§ 172. 1. Verbs signifying *fulness* and *want* take the genitive of material (§ 167, 4). *E.g.*

Χρημάτων εὐπορεῖ, he has abundance of money; *οἱ τύραννοι ἐπαίνου οὔποτε σπανίζετε, you tyrants never have a scarcity of praise.*

2. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material. *E.g.*

Ὕδατος τὴν κύλικα πλῆρουν, to fill the cup with water.

NOTE 1. *Δέομαι, I want*, besides the ordinary construction (as *τούτων ἐδέοντο, they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as *δεήσομαι ὑμῶν μετρίαν δέησιν, I will make of you a moderate request.* See § 159, N. 4.

NOTE 2. (*a*) *Δεῖ* may take a dative (sometimes in poetry an accusative) of the person besides the genitive; as *δεῖ μοι τούτου,*

I need this; οὐ πολλοῦ πόνου με δεῖ, *I have no need of much labor* (cf. οὐ δεῖ με ἐλθεῖν).

(*b*) Besides the common phrases πολλοῦ δεῖ, *it is far from it*, ὀλίγου δεῖ, *it wants little of it*, we have in Demosthenes οὐδὲ πολλοῦ δεῖ (like παντὸς δεῖ), *it wants everything of it* (lit. *it does not even want much*). For ὀλίγου and μικροῦ, *almost*, see the Lexicon.

Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing emotions, as *admiration*, *wonder*, *pity*, *anger*, *envy*, or *revenge*. *E.g.*

Τούτους τῆς τόλμης θαυμάζειν, *to admire these for their courage*; εὐδαιμονίζω σε τοῦ τρόπου, *I congratulate you on your character*; τούτους οἰκτείρω τῆς νόσου, *I pity these for their disease*; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences*; ζηλοῦντες τὴν πόλιν τῆς Μαραθῶνι μάχης, *envying the city for the battle at Marathon*; τούτου σοι οὐ φθονήσω, *I shall not grudge you this*; τούτους τῆς ἁρπαγῆς τιμωρήσασθαι, *to take vengeance on these for the robbery*. Most of these verbs may take also an object accusative.

NOTE 1. The genitive sometimes denotes a *purpose* or *motive* (where ἕνεκα is generally expressed); as τῆς τῶν Ἑλλήνων ἐλευθερίας, *for the liberty of the Greeks* (Dem. *Cor.* § 100). See § 262, 2.

NOTE 2. Verbs of *disputing* take a causal genitive; as ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, *to dispute with the king about his dominion*; Εὔμολπος ἠμφισβήτησεν Ἐρεχθεῖ τῆς πόλεως, *Eumolpus disputed with Erechtheus about the city* (i.e. *disputed its possession with him*).

2. Verbs signifying *to accuse*, *to prosecute*, *to convict*, *to acquit*, and *to condemn* take a causal genitive denoting the *crime*. *E.g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; ἐγράψατο αὐτὸν παρανόμων, *he indicted him for an illegal proposition*; διώκει με δώρων, *he prosecutes me for bribery* (*for gifts*); Κλέωνα δώρων ἑλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἔφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*; πολλῶν οἱ πατέρες ἡμῶν μηδισμοῦ θάνατον κατέγνωσαν, *our fathers condemned many to death for favoring the Persians* (for πολλῶν and θάνατον see Note).

NOTE. Compounds of κατά of this class commonly take a genitive of the *person*, which depends on the κατά. They may

take also an object accusative denoting the crime or punishment. *E.g.*

Οὐδεὶς αὐτὸς αὑτοῦ κατηγόρησε πώποτε, *no man ever himself accused himself;* καταψεύδονταί μου μεγάλα, *they tell great falsehoods against me;* Φοίβου ἀδικίαν κατηγορεῖν, *to charge injustice upon Phoebus;* ἐνίων ἔπεισαν ὑμᾶς ἀκρίτων θάνατον καταψηφίσασθαι, *they persuaded you to pass (sentence of) death upon some without a trial.*

Verbs of *condemning* may take three cases, as in the last example under § 173, 2.

3. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment. *E.g.*

Ὦ Πόσειδον, τῆς τέχνης! *O Poseidon, what a trade!* Ὦ Ζεῦ βασιλεῦ, τῆς λεπτότητος τῶν φρενῶν! *O King Zeus! what subtlety of mind!*

Genitive of Separation, of Comparison, of Source.

§ 174. The genitive may denote that from which anything is *separated* or *distinguished.*

On this principle the genitive follows verbs denoting *to remove, to restrain, to release, to abandon, to deprive,* and the like. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἠπείρου, *the island is not far distant from the main-land;* ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue;* λῦσόν με δεσμῶν, *release me from chains;* ἐπέσχον τῆς τειχήσεως, *they ceased from building the wall;* πόσων ἀπεστέρησθε; *of how much have you been deprived?* ἔπαυσαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command;* οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality.* So εἶπον (αὐτῷ) τοῦ κήρυκος μὴ λείπεσθαι, *they told him not to be left behind the herald* (i.e. *to follow close upon him*); ἡ ἐπιστολή, ἣν οὗτος ἔγραψεν ἀπολειφθεὶς ἡμῶν, *the letter which this man wrote without our knowledge* (lit. *separated from us*).

For the accusative after verbs of *depriving*, see § 164.

§ 175. 1. The comparative degree takes the genitive when ἤ, *than*, is omitted. *E.g.*

Κρείττων ἐστὶ τούτων, *he is better than these;* νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν, *for youth silence is better than prating;* πονηρία θᾶττον θανάτου τρέχει, *wickedness runs faster than death.*

NOTE 1. All adjectives and adverbs which *imply* a comparison may take a genitive: as ἕτεροι τούτων, *others than these;* ὕστεροι τῆς

μάχης, too late for (later than) the battle; τῇ ὑστεραίᾳ τῆς μάχης, on the day after the battle. So *τριπλάσιον ἡμῶν, thrice as much as we.*

NOTE 2. After *πλέον* (*πλεῖν*), *more*, or *ἔλασσον*, *less*, *ἤ* is occasionally omitted without affecting the case; as *πέμψω ὄρνῖς ἐπ' αὐτὸν, πλεῖν ἑξακοσίους τὸν ἀριθμόν, I will send birds against him, more than six hundred in number* (§ 160). Aristoph.

2. The genitive follows verbs signifying *to surpass*, *to be inferior*, and all others which imply comparison. *E.g.*

Ἄνθρωπος ξυνέσει ὑπερέχει τῶν ἄλλων, man surpasses the others in sagacity; τοῦ πλήθους περιγίγνεσθαι, to be superior to the multitude; ὑστερίζειν τῶν καιρῶν, to be too late for the opportunities. So *τῶν ἐχθρῶν νικᾶσθαι* (or *ἡσσᾶσθαι*), *to be overcome by one's enemies;* but these two verbs take also the genitive with *ὑπό*, and the dative. So *τῶν ἐχθρῶν κρατεῖν, to prevail over one's enemies*, and *τῆς θαλάσσης κρατεῖν, to be master of the sea.* Compare the examples under § 171, 3.

§ **176.** 1. The genitive sometimes denotes the *source*. *E.g.*

Τοῦτο ἔτυχόν σου, I obtained this from you; τοῦτο ἔμαθεν ὑμῶν, he learned this from you. Add the examples under § 171, 2, N. 1.

2. In *poetry* the genitive occasionally denotes the *agent* after passive verbs, or is used like the *instrumental* dative (§ 188). *E.g.*

Ἐν Ἅιδᾳ δὴ κεῖσαι, σᾶς ἀλόχου σφαγεὶς Αἰγίσθου τε, thou liest now in Hades, slain by thy wife and Aegisthus. Eur.

Πρῆσαι πυρὸς δηΐοιο θύρετρα, to burn the gates with destructive fire. Il.

These constructions would not be allowed in prose.

Genitive after Compound Verbs.

§ **177.** The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα, high mountains lie before Attica; τῶν ὑμετέρων δικαίων προϊστασθαι, to stand in defence of your rights; ὑπερεφάνησαν τοῦ λόφου, they appeared above the hill; οὕτως ὑμῶν ὑπεραλγῶ, I grieve so for you; ἐπιβάντες τοῦ τείχους, having mounted the wall; ἀποτρέπει με τούτου, it turns me from this.

For the genitive after certain compounds of *κατά*, see § 173, 2, Note. See also § 193.

Genitive of Price or Value.

178. The genitive may denote the *price* or *value* of a thing. *E.g.*

Δόξα χρημάτων οὐκ ὠνητή (sc. ἐστίν), *glory is not to be bought with money;* πόσου διδάσκει; *for what price does he teach?* μισθοῦ νόμους εἰσφέρει, *he proposes laws for a bribe;* ὁ δοῦλος πέντε μνῶν τιμᾶται, *the slave is valued at five minas.* So τιμᾶται δ' οὖν μοι ὁ ἀνὴρ θανάτου, *so the man estimates my punishment at death* (i.e. *proposes death as my punishment*). Plat. So also Σφοδρίαν ὑπῆγον θανάτου, *they impeached Sphodrias on a capital charge* (cf. § 173, 2).

Note. The genitive depending on ἄξιος, *worth, worthy*, and its compounds, or on ἀξιόω, *think worthy*, is the genitive of *price* or *value;* as ἄξιός ἐστι θανάτου, *he is worthy of death;* Θεμιστοκλέα τῶν μεγίστων ἠξίωσαν, *they thought Themistocles worthy of the highest honors.* So sometimes ἄτιμος and ἀτιμάζω take the genitive. (See § 180, 1.)

Genitive of Time and Place.

§ 179. 1. The genitive may denote the *time within which* anything takes place. *E.g.*

Πέρσαι οὐχ ἥξουσι δέκα ἐτῶν, *the Persians will not come within ten years.* Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τὴν νύκτα means *during the whole night*). So δραχμὴν ἐλάμβανε τῆς ἡμέρας, *he received a drachma a day* (*each day*).

2. A similar genitive of the *place within which* is found in poetry. *E.g.*

Ἦ οὐκ Ἄργεος ἦεν Ἀχαιικοῦ; *was he not in Achaean Argos?* *Odyss.* So in the Homeric πεδίοιο θέειν, *to run on the plain* (i.e. *within its limits*), and similar expressions. So ἀριστερῆς χειρός, *on the left hand*, even in Hdt.

Genitive with Adjectives.

§ 180. The *objective* genitive follows many verbal adjectives.

1. These adjectives are chiefly kindred (in meaning or derivation) to verbs which take the genitive. *E.g.*

Μέτοχος σοφίας, *partaking of wisdom* (§ 170, 2). Ἐπήβολος ἐπιστήμης, *having attained to knowledge*; ἔμπειρος κακῶν, *experienced in evils*; τοῦ ἀρίστου στοχαστικός, *aiming at the best* (§ 171, 1). Κατήκοος τῶν γονέων, *obedient* (lit. *hearkening*) *to his parents*; ἐπιστήμων τῶν δικαίων, *understanding his rights*; ἐπιμελὴς ἀγαθῶν, ἀμελὴς κακῶν, *caring for the good, neglectful of the bad*; φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2). Ἐγκρατὴς ἑαυτοῦ, *being master of himself*; ἀρχικὸς ἀνδρῶν, *fit to rule men* (§ 171, 3). Μεστὸς κακῶν, *full of evils*; ἔρημοι συμμάχων, *destitute of allies*; ἡ ψυχὴ γυμνὴ τοῦ σώματος, *the soul stript of the body*; καθαρὸς φόνου, *free from the stain of murder* (§ 172, 1). Ἔνοχος δειλίας, *chargeable with cowardice* (§ 173, 2). Διάφορος τῶν ἄλλων, *distinguished from the others* (§ 174). Ἄξιος πολλῶν, *worth much* (§ 178, Note).

Note 1. Especially, adjectives of this class compounded with *alpha privative* (§ 131, 4, *a*) take the genitive; as ἄγευστος κακῶν, *without a taste of evils*; ἀμνήμων τῶν κινδύνων, *forgetful of the dangers*; ἀπαθὴς κακῶν, *without suffering ills*; ἀκρατὴς γλώσσης, *without power over his tongue*.

Note 2. Sometimes these compounds take a genitive of kindred meaning, which depends on the idea of *separation* implied in them; as ἄπαις ἀρρένων παίδων, *childless* (*in respect*) *of male children*; ἄτιμος πάσης τιμῆς, *destitute of all honor*; ἀδωρότατος χρημάτων, *most free from taking bribes*.

2. Some are kindred to verbs which take the accusative. *E.g.*

Πόλεως ἀνατρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθὴς πάσης ἀληθείας, *fond of learning all truth*.

§ **181.** The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. *E.g.*

Οἰκεῖα τῶν βασιλευόντων, *belonging to the kings*; ἱερὸς ὁ χῶρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*; κοινὸν ἁπάντων, *common to all*; δημοκρατίας ἀλλότρια, *things not belonging to democracy*.

For the dative after such adjectives, which with some of them is more common than the genitive, see § 185.

Note. Some adjectives of place, like ἐναντίος, *opposite*, may take the genitive instead of the regular dative (§ 185), but chiefly in poetry; as ἐναντίοι ἔσταν Ἀχαιῶν, *they stood opposite the Achaeans*. Hom.

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him;* ἀναξίως τῆς πόλεως, *in a manner unworthy of the state;* ἐμάχοντο ἀξίως λόγου, *they fought in a manner worthy of mention.*

2. The genitive follows many adverbs of *place*. *E.g.*

Ἔσω τοῦ ἐρύματος, *within the fortress;* ἔξω τοῦ τείχους, *outside of the wall;* ἐκτὸς τῶν ὅρων, *without the boundaries;* χωρὶς τοῦ σώματος, *apart from the body;* μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance;* πέραν τοῦ ποταμοῦ, *beyond the river;* πρόσθεν τοῦ στρατοπέδου, *in front of the camp;* ἀμφοτέρωθεν τῆς ὁδοῦ, *on both sides of the road;* εὐθὺ τῆς Φασηλιδος, *straight to Phasēlis.*

Such adverbs, besides those given above, are chiefly ἐντός, *within;* δίχα, *apart from;* ἐγγύς, ἄγχι, πέλας, and πλησίον, *near;* πόρρω (πρόσω), *far from;* ὄπισθεν and κατόπιν, *behind;* and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation;* that after εὐθύ resembles that after verbs of *aiming at* (§ 171, 1).

Λάθρᾳ and κρύφα, *without the knowledge of*, sometimes take the genitive.

Note. Πλήν, *except*, ἄχρι and μέχρι, *until*, ἄνευ and ἄτερ, *without*, ἕνεκα (οὕνεκα), *on account of*, and μεταξύ, *between*, take the genitive like prepositions. For these and ordinary prepositions with the genitive, see § 191.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general.* Οὐδὲν τῶν δεόντων ποιοῦντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do.* Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant* (it to be so), *he could not escape evils.* Ὄντος ψεύδους ἔστιν ἀπάτη, *when there is falsehood, there is deceit.*

For the various relations denoted by the genitive absolute, see §§ 277, 278.

IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done: this includes the dative of the remote or indirect object, and the dative of *interest*. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place, — *i.e.* it is not merely a *dative*, but also an *instrumental* and a *locative* case. (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes, —

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*. *E.g.*

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army;* ὑπισχνεῖταί σοι δέκα τάλαντα, *he promises ten talents to you* (or *he promises you ten talents*); βοήθειαν πέμψομεν τοῖς συμμάχοις, *we will send aid to our allies;* ἔλεγον τῷ βασιλεῖ τὰ γεγενημένα, *they told the king what had happened.*

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*. *E.g.*

Εὔχομαι τοῖς θεοῖς, *I pray (to) the Gods;* δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to* (or *profits*) *the one having it;* τοῖς νόμοις πείθεται, *he is obedient to the laws* (*he obeys the laws*); βοηθεῖ τοῖς φίλοις, *he assists his friends;* ἀρέσκει τοῖς πολίταις, *it is pleasing to* (or *it pleases*) *the citizens;* εἶκε ἀνάγκῃ, *yield to necessity:* οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends;* τοῖς Θηβαίοις ὀνειδίζουσιν, *they reproach the Thebans;* τί ἐγκαλεῖς ἡμῖν; *what have you to blame us for?* ἐπηρεάζουσιν ἀλλήλοις, *they revile one another;* ὀργίζεσθε τοῖς ἀδικοῦσιν, *you are angry with the offenders.* So πρέπει μοι λέγειν, *it is becoming me to speak;* προσήκει μοι, *it belongs to me;* δοκεῖ μοι, *it seems to me;* δοκῶ μοι, *methinks.*

The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit*, *serve*, *obey*, *defend*, *assist*, *please*, *trust*, *satisfy*, *advise*, *exhort*, or any of their opposites; also those expressing *friendliness*, *hostility*, *abuse*, *reproach*, *envy*, *anger*, *threats*.

NOTE 1. (*a*) The impersonals δεῖ, μέτεστι, μέλει, μεταμέλει, and προσήκει take the dative of a *person* with the genitive of a *thing*; as δεῖ μοι τούτου, *I have need of this*; μέτεστί μοι τούτου, *I have a share in this*; μέλει μοι τούτου, *I am interested in this*; προσήκει μοι τούτου, *I am concerned in this*. (For the gen. see § 170, 2, § 172, N. 2.)

(*b*) Δεῖ and χρή take the accusative (very rarely the dative) when an infinitive follows. For δεῖ (in poetry) with the accusative and the genitive, see § 172, N. 2.

NOTE 2. Some verbs of this class may take the accusative. Others, whose meaning would place them here (as μισέω, *hate*), take only the accusative. Λοιδορέω, *revile*, has the accusative, but λοιδορέομαι (middle) the dative. Κελεύω in Attic Greek has only the accusative (commonly with the infinitive); in Homer generally the dative.

3. The dative of *interest* (or of *advantage* or *disadvantage*), which is generally introduced in English by *for*. *E.g.*

Πᾶς ἀνὴρ αὑτῷ πονεῖ, *every man labors for himself*; Σόλων Ἀθηναίοις νόμους ἔθηκε, *Solon made laws for the Athenians*; οἱ καιροὶ προεῖνται τῇ πόλει, lit. *the opportunities have been sacrificed for the state* (*for its disadvantage*); ἐλπίδα ἔχει σωτηρίας τῇ πόλει, *he has hope of safety for the state*.

NOTE 1. A peculiar use of this dative is found in statements of time; as τῷ ἤδη δύο γενεαὶ ἐφθίατο, *two generations had already passed away for him* (i.e. *he had seen them pass away*). Hom. Ἡμέραι ἦσαν τῇ Μυτιλήνῃ ἑαλωκυίᾳ ἑπτά, *for Mitylene captured* (i.e. *since its capture*) *there had been seven days*. Ἡμέρα ἦν πέμπτη ἐπιπλέουσι τοῖς Ἀθηναίοις, *it was the fifth day for the Athenians sailing on* (i.e. *it was the fifth day of their voyage*).

NOTE 2. Here belong such Homeric expressions as τοῖσιν ἀνέστη, *he rose up for them* (i.e. *to address them*); τοῖσι μύθων ἦρχεν, *he began to speak before them*.

NOTE 3. In Homer, verbs signifying *to ward off* take an accusative of the thing and a dative of the person; as Δαναοῖσι λοιγὸν ἄμυνον, *ward off destruction from the Danai* (lit. *for the Danai*). Here the accusative may be omitted, so that Δαναοῖσι ἀμύνειν means *to defend the Danai*. For other constructions of ἀμύνω see the Lexicon.

Δέχομαι, *receive*, takes a dative in Homer by a similar idiom; as δέξατό οἱ σκῆπτρον, *he took his sceptre from him* (lit. *for him*).

NOTE 4. Sometimes this dative has nearly the same force as a possessive genitive; as οἱ ἵπποι αὐτοῖς δέδενται, *their horses are tied* (lit. *the horses are tied for them*); διὰ τὸ ἐσπάρθαι αὐτῷ τὸ στράτευμα, *because his army has been scattered* (*for him*); ἦρχον τοῦ ναυτικοῦ τοῖς

Συρακοσίοις, *they commanded the navy for the Syracusans* (i.e. *the Syracusans' navy*).

Note 5. The participles βουλόμενος, ἡδόμενος, προσδεχόμενος, ἀχθόμενος, and a few others, may agree with a dative, the phrase being equivalent to the verb of the participle; as αὐτῷ βουλομένῳ ἐστίν, *it is to him wishing it* (i.e. *he wishes it*).

Note 6. Here belong the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake*, &c., and sometimes cannot easily be translated; as τί σοι μαθήσομαι; *what am I to learn for you?* πῶς ἡμῖν ἔχεις; *how are you (we wish to know)?*

4. The dative of *possession*, after εἰμί, γίγνομαι, and similar verbs. *E.g.*

Πολλοί μοι φίλοι εἰσίν, *I have many friends;* πάντα σοι γενήσεται, *all things will belong to you;* ἔστιν ἀνθρώπῳ λογισμός, *man has reason;* Ἱππίᾳ μόνῳ τῶν ἀδελφῶν παῖδες ἐγένοντο, *to Hippias alone of the brothers there were children born.*

5. The dative denoting that *with respect to which* a statement is made, — often belonging to the whole sentence rather than to any special word. *E.g.*

Ἅπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid;* σφῷν μὲν ἐντολὴ Διὸς ἔχει τέλος, *as regards you two, the order of Zeus is fully executed.*

So in such expressions as these: ἐν δεξιᾷ ἐσπλέοντι, *on the right as you sail in* (*with respect to one sailing in*); συνελόντι, or ὡς συνελόντι εἰπεῖν, *concisely*, or *to speak concisely* (lit. *for one having made the matter concise*). So ὡς ἐμοί, *in my opinion.*

§ **185.** The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. *E.g.*

Δυσμενὴς τοῖς φίλοις, *hostile to his friends;* ὕποχος τοῖς νόμοις, *subject to the laws;* ἐπικίνδυνον τῇ πόλει, *dangerous to the state;* βλαβερὸν τῷ σώματι, *hurtful to the body;* εὔνους ἑαυτῷ, *kind to himself;* ἐναντίος αὐτῷ, *opposed to him.* (For the genitive after ἐναντίος, see § 181, Note.) Συμφερόντως αὑτῷ, *profitably to himself;* ἐμποδὼν ἐμοί, *in my way.* So καταδούλωσις τῶν Ἑλλήνων τοῖς Ἀθηναίοις, *subjugation of the Greeks to the Athenians.*

Dative of Resemblance and Union.

§ 186. The dative is used with all words implying *resemblance*, *union*, or *approach*. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαῖς ἐοικότες, *like shadows*; ὁμιλοῦσι τοῖς κακοῖς, *they associate with the bad*; τοὺς φεύγοντας αὐτοῖς ξυνήλλαξεν, *he reconciled the exiles with them*; ὁμολογοῦσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τούτοις, *they converse with these*; τοὺς ἵππους ψόφοις πλησιάζειν, *to bring the horses near to noises*. Ὅμοιοι τοῖς τυφλοῖς, *like the blind*; κύματα ἴσα ὄρεσσιν, *waves like mountains* (Hom.); τοῖς αὐτοῖς Κύρῳ ὅπλοις ὡπλισμένοι, *armed with the same arms as Cyrus*. Ἐγγὺς ὁδῷ, *near a road* (also the genitive, § 182, 2); ἅμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὁμοῦ τῷ πήλῳ, *together with the mud*; τὰ τούτοις ἐφεξῆς, *what comes next to these*.

Note 1. To this class belong not merely such verbs as διαλέγομαι, *discourse with*, but also μάχομαι, πολεμέω, and others signifying *contend with*, *quarrel with*; as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans*; πολεμοῦσιν ἡμῖν, *they are at war with us*; ἐρίζουσιν ἀλλήλοις, *they contend with each other*; διαφέρεσθαι τοῖς πονηροῖς, *to be at variance with the base*. So ἐς χεῖρας ἐλθεῖν τινι, or ἐς λόγους ἐλθεῖν τινι, *to come to a conflict* (or *words*) *with any one*.

Note 2. After adjectives of *likeness*, an abridged form of expression may be used; as κόμαι Χαρίτεσσιν ὁμοῖαι, *hair like (that of) the Graces* (Hom.); τὰς ἴσας πληγὰς ἐμοί, *the same number of blows with me*.

Dative after Compound Verbs.

§ 187. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with πρός, παρά, περί, and ὑπό. *E.g.*

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; αἱ ἡδοναὶ ἐπιστήμην οὐδεμίαν ψυχῇ ἐμποιοῦσιν, *pleasures produce no knowledge in the soul*; ἐνέκειντο τῷ Περικλεῖ, *they pressed hard on Pericles*; ἐμαυτῷ συνῄδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself that I knew nothing* (lit. *with myself*); ἦλθε ποτέ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τείχισματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man* (i.e. *let a man's brother stand by him*); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*; ὑπόκειται τὸ πεδίον τῷ ἱερῷ, *the plain lies below the temple*.

This dative sometimes depends on the preposition (§ 193), and sometimes on the idea contained in the compound as a whole.

Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause*, *manner*, *means*, or *instrument*. *E.g.*

CAUSE: Ἀποθνήσκει νόσῳ, *he dies of disease*; πολλάκις ἀγνοίᾳ ἁμαρτάνομεν, *we often err through ignorance*. MANNER: Δρόμῳ ἠπείγοντο, *they pressed forward on a run*; πολλῇ κραυγῇ ἐπελθεῖν, *to advance with a loud shout*; τῇ ἀληθείᾳ, *in truth*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS OR INSTRUMENT: Ὁρῶμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὅπλων, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*; οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο, *no one gains praise by pleasures* (§ 205, 2).

NOTE 1. The dative of *respect* is a form of the dative of *manner*; as δυνατὸς τῷ σώματι, *strong in his body*; πόλις, Θάψακος ὀνόματι, *a city, Thapsacus by name* (cf. § 160, 1).

NOTE 2. Χράομαι, *to use* (*to serve one's self by*), takes the *instrumental* dative; as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (*e.g.* τί, τι, ὅ τι, or τοῦτο) may be added as a cognate accusative (§ 159, N. 2); as τί τούτοις χρήσομαι; *what shall I do with these?* (lit. *what use shall I make of these?*). Νομίζω has sometimes the same meaning and construction as χράομαι.

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρεῖττόν ἐστιν, *it is much better* (*better by much*); τῇ κεφαλῇ μείζων (or ἐλάττων), *a head taller* (or *shorter*); τοσούτῳ ἥδιον ζῶ, *I live so much the more happily*; τέχνη ἀνάγκης ἀσθενεστέρα μακρῷ, *art is weaker than necessity by far*.

So sometimes with superlatives, and even with other expressions which imply comparison; as μακρῷ κάλλιστά τε καὶ ἄριστα, *by far the most beautiful and the best*; δέκα ἔτεσι πρὸ τῆς ἐν Σαλαμῖνι ναυμαχίας, *ten years before the battle of Salamis*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. *E.g.*

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*; ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, *when preparation had been made by the Corinthians* (*when the Corinthians had their preparation made*).

Here there seems to be a reference to the agent's interest in the result of the *completed* action expressed by the perfect and pluperfect. With other tenses, the agent is regularly expressed by ὑπό, &c. and the genitive (§ 197, 1); rarely by the dative, except in poetry.

4. With the verbal adjective in *-τέος*, in its personal (passive) construction, the agent is expressed by the dative; in its impersonal (active) construction, by the dative or the accusative. See § 281.

5. The dative is used to denote that by which any person or thing is *accompanied*. *E.g.*

Ἦλθον οἱ Πέρσαι παμπληθεῖ στόλῳ, the Persians came with an army in full force; ἡμεῖς καὶ ἵπποις τοῖς δυνατωτάτοις καὶ ἀνδράσι πορευώμεθα, let us march both with the strongest horses and with men; οἱ Λακεδαιμόνιοι τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ ταῖς ναυσίν, the Lacedaemonians attacked the wall both with their land army and with their ships.

This dative is used chiefly in reference to military forces, and is originally connected with the dative of *means* or *instrument*. The last example might be placed equally well under § 188, 1.

NOTE. This dative sometimes takes the dative of *αὐτός* for emphasis; as *μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἷλον, they took one (ship) men and all* (see § 145, 1). Here the instrumental force disappears, and the dative may refer to any class of persons or things: thus *δένδρεα αὐτῇσιν ῥίζῃσι, trees with their very roots*. Hom.

Dative of Time.

§ **189.** The dative without a preposition often denotes time *when*. This is confined chiefly to nouns denoting *day*, *night*, *month*, or *year*, and to names of *festivals*. *E.g.*

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, he died on the same day; Ἑρμαῖ μιᾷ νυκτὶ οἱ πλεῖστοι περιεκόπησαν, the most of the Hermae were mutilated in one night; οἱ Σάμιοι ἐξεπολιορκήθησαν ἐνάτῳ μηνί, the Samians were taken by siege in the ninth month; τετάρτῳ ἔτει ξυνέβησαν, they came to terms in the fourth year; ὡσπερεὶ Θεσμοφορίοις νηστεύομεν, we fast as if it were on the Thesmophoria. So *τῇ ὑστεραίᾳ* (sc. *ἡμέρᾳ*), *on the following day*, and *δευτέρᾳ, τρίτῃ, on the second, third*, &c., in giving the day of the month (§ 139, 1, Note).

NOTE 1. Even the words mentioned, except names of festivals, generally take *ἐν* when no adjective word is joined with them. Thus *ἐν νυκτί, at night* (rarely, in poetry, *νυκτί*), but *μιᾷ νυκτί, in one night*.

NOTE 2. A few expressions occur like *ὑστέρῳ χρόνῳ, in after time; χειμῶνος ὥρᾳ, in the winter season; νουμηνίᾳ (new-moon day), on the first of the month;* and others in poetry.

Dative of Place (Poetic).

§ 190. In poetry, the dative without a preposition often denotes the place *where*. *E.g.*

Ἑλλάδι ναίων, *dwelling in Hellas*; αἰθέρι ναίων, *dwelling in heaven*; οὔρεσι, *on the mountains*; τόξ' ὤμοισιν ἔχων, *having the bow on his shoulders*; μίμνει ἀγρῷ, *he remains in the country*. Hom. Ἧσθαι δόμοις, *to sit at home*. Aesch. Νῦν ἀγροῖσι τυγχάνει, *now he happens to be in the country*. Soph.

NOTE 1. In prose, the dative of place is chiefly confined to the names of Attic demes; as ἡ Μαραθῶνι μάχη, *the battle at Marathon*; but ἐν Ἀθήναις. Still some exceptions occur.

NOTE 2. Some adverbs of place are really *local* datives; as ταύτῃ, τῇδε, *here*; οἴκοι, *at home*; κύκλῳ, *in a circle, all around*. See § 61, N. 2.

PREPOSITIONS.

§ 191. The prepositions were originally adverbs, and it is chiefly as such that they appear in composition with verbs. They are used also as independent words, to connect nouns (or words used as nouns) with other parts of the sentence.

Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs: these are called *improper* prepositions, and are ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἕνεκα, πλήν, ὡς. All of these take the genitive, except ὡς, which takes the accusative.

I. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐκ (ἐξ), πρό, — with the improper prepositions ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἕνεκα, πλήν.

1. **ἀντί**, *instead of, for*. Original meaning, *over against, against*.
In COMP.: *against, in opposition, in return, instead*.

2. **ἀπό** (Lat. **ab, a**, Eng. *off*), *from, off from, away from*; originally (as opposed to ἐκ) *separated from*.
   (*a*) of PLACE: ἀφ' ἵππου μάχεσθαι, *to fight on horseback* (from a horse).
   (*b*) of TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*.
   (*c*) of CAUSE: ἀπὸ στάσεων ἐκπίπτειν, *to be driven out by factions*.
   In COMP.: *from, away, off, in return*.

3. **ἐκ** or **ἐξ** (§ 13, 2; Lat. **e, ex**), *from, out of;* originally (as opposed to **ἀπό**) *from within.*

(*a*) of PLACE: *ἐκ Σπάρτης φεύγει, he is banished from Sparta.*

(*b*) of TIME: *ἐκ παλαιοτάτου, from the most ancient time.*

(*c*) of ORIGIN: *ὄναρ ἐκ Διός ἐστιν, the dream comes from Zeus.* So also with *passive* verbs (instead of **ὑπό** with gen.): *τιμᾶσθαι ἔκ τινος, to be honored by some one* (the agent viewed as the *source*).

IN COMP.: *out, from, away, off.*

4. **πρό** (Lat. **pro**), *before:*

(*a*) of PLACE: *πρὸ θυρῶν, before the door.*

(*b*) of TIME: *πρὸ τῆς μάχης, before the battle.*

(*c*) of PREFERENCE: *πρὸ τούτων, in preference to this.*

(*d*) of PROTECTION: *πρὸ παίδων μάχεσθαι, to fight for one's children.*

In COMP.: *before, forward, forth.*

5. So *ἄνευ, ἄτερ, without; ἄχρι, μέχρι, until; μεταξύ, between; ἕνεκα, on account of;* **πλήν**, *except.*

II. Two take the *dative* only: **ἐν** and **σύν**.

1. **ἐν**, *in*, equivalent to Lat. **in** with the ablative:

(*a*) of PLACE: *ἐν Σπάρτῃ, in Sparta;* — with a word implying number, *among: ἐν δήμῳ λέγειν, to speak* (among) *before the people.*

(*b*) of TIME: *ἐν τούτῳ τῷ ἔτει, in this year.*

In COMP.: *in, on, at.*

2. **σύν** or **ξύν** (Lat. **cum**), *with*, i.e. *in company with* or *by aid of.*

In COMP.: *with, together.*

III. One takes the *accusative* only: **εἰς** or **ἐς**, — with the improper preposition **ὡς**.

1. **εἰς** or **ἐς**, *into, to;* originally (as opposed to **ἐκ**) *to within* (Lat. **in** with the accusative or **inter**):

(*a*) of PLACE: *ἔφυγον εἰς Μέγαρα, they fled into Megara.*

(*b*) of TIME: *εἰς νύκτα,* (to) *till night; εἰς τὸν ἅπαντα χρόνον, for all time.*

(*c*) of NUMBER and MEASURE: *εἰς διακοσίους,* (*amounting*) *to two hundred; εἰς δύναμιν, up to one's power.*

(*d*) of PURPOSE or REFERENCE: *χρήματα ἀναλίσκειν εἰς τὸν πόλεμον, to spend money on the war; χρήσιμος εἴς τι, useful for anything.*

In COMP.: *into, in, to.*

2. **ὡς**, *to*, only with persons: *εἰσιέναι ὥς τινα, to go in to* (*visit*) *any one.*

IV. Three take the *genitive* and *accusative*: διά, κατά, ὑπέρ.

1. **διά**, *through* (Lat. **di-**, **dis-**).

(1) with the GENITIVE:

(*a*) of PLACE: δι' ἀσπίδος ἦλθεν, *it went through a shield.*

(*b*) of TIME: διὰ νυκτός, *through the night.*

(*c*) of MEANS: δι' ἑρμηνέως λέγειν, *to speak through an interpreter.*

(*d*) in various phrases like δι' οἴκτου ἔχειν, *to pity*; διὰ φιλίας εἶναι, *to be in friendship (with one).*

(2) with the ACCUSATIVE, *on account of, by reason of*: δι' Ἀθήνην, *by help of Athena*; διὰ τοῦτο, *on this account.*

In COMP.: *through*, also *apart* (Lat. **di-**, **dis-**).

2. **κατά** (cf. adverb **κάτω**, *below*), originally *down* (opposed to **ἀνά**).

(1) with the GENITIVE:

(*a*) *down from*: ἅλλεσθαι κατὰ τῆς πέτρας, *to leap down from the rock.*

(*b*) *down upon*: κατὰ τῆς κεφαλῆς καταχεῖν, *to pour down upon the head*; also *against, under, concerning.*

(2) with the ACCUSATIVE, *down along*; of motion *over, through, among, into, against*; also *according to, concerning.*

(*a*) of PLACE: κατὰ ῥοῦν, *down stream*; κατὰ γῆν καὶ θάλασσαν, *by land and by sea.*

(*b*) of TIME: κατὰ τὸν πόλεμον, *during (at the time of) the war.*

(*c*) DISTRIBUTIVELY: κατὰ τρεῖς, *by threes, three by three*; καθ' ἡμέραν, *day by day, daily.*

In COMP.: *down, against.*

3. **ὑπέρ**, *over* (Lat. **super**).

(1) with the GENITIVE:

(*a*) of PLACE: ὑπὲρ τῆς κεφαλῆς, *over (his) head*; ὑπὲρ τῆς θαλάσσης, *above (away from) the sea.*

(*b*) *for, in behalf of* (opposed to κατά): μάχεσθαι ὑπέρ τινος, *to fight for one* (originally *over him*); ὑπὲρ σοῦ δέδοικα, *I fear for you*; ὑπέρ τινος λέγειν, *to speak in place of one*; in the orators sometimes *concerning* (like περί).

(2) with the ACCUSATIVE, *over, beyond*, of place and measure.

In COMP.: *over, beyond, exceedingly, in behalf of.*

V. One takes the *dative* and *accusative* (very rarely the *genitive*): ἀνά.

ἀνά (cf. adverb **ἄνω**, *above*), originally *up* (opposed to **κατά**).

(1) with the DATIVE (only Epic and Lyric), *up on*: ἀνὰ σκήπτρῳ, *on a sceptre.*

(2) with the ACCUSATIVE, *up along;* and of motion *over, through, among* (cf. κατά).

(*a*) of PLACE: ἀνὰ ῥοῦν, *up stream;* ἀνὰ στρατόν, *through the army* (Hom.).

(*b*) of TIME: ἀνὰ πᾶσαν τὴν ἡμέραν, *all through the day.*

(*c*) In DISTRIBUTIVE expressions: ἀνὰ τέτταρας, *by fours.*

In COMP.: *up, back, again.*

(3) with the GENITIVE, only in the Homeric expression, ἀνὰ νηὸς βαίνειν, *to go on board ship.*

VI. Seven take the *genitive, dative,* and *accusative:* ἀμφί, ἐπί, μετά, παρά, περί, πρός, ὑπό.

1. **ἀμφί** (Lat. amb-), connected with ἄμφω, *both;* originally *on both sides of;* hence *about.*

(1) with the GENITIVE (rare in prose), *about, concerning.*

(2) with the DATIVE (only Ionic and poetic), *about;* hence *concerning, on account of.*

(3) with the ACCUSATIVE, *about, near,* of place, time, number, etc.: ἀμφ' ἅλα, *by the sea;* ἀμφὶ δείλην, *near evening;* ἀμφὶ τὰ ἑξήκοντα, *about sixty* (circiter sexaginta); so ἀμφί τι ἔχειν, *to be* (*busy*) *about a thing.*

In COMP.: *about, on both sides.*

2. **ἐπί**, *on, upon.*

(1) with the GENITIVE:

(*a*) of PLACE: ἐπὶ πύργου, *on a tower;* sometimes *towards:* ἐπὶ Σάμου πλεῖν, *to sail* (*upon*) *towards Samos.*

(*b*) of TIME: ἐφ' ἡμῶν, *in our time.*

(2) with the DATIVE:

(*a*) of PLACE: ἐπὶ τῇ θαλάσσῃ οἰκεῖν, *to live upon* (*by*) *the sea.*

(*b*) of TIME: ἐπὶ τῷ σημείῳ, *upon the signal;* ἐπὶ τούτοις, *thereupon.*

(*c*) Likewise *over, for, at, in addition to, on account of, in the power of;* and in many other relations: see the Lexicon.

(3) with the ACCUSATIVE, originally *up to;* then *to, towards, against:* ἀναβαίνειν ἐφ' ἵππον, *to mount a horse;* ἐπὶ δεξιά, *to the right.*

In COMP.: *upon, over, after, toward, to, for, at, against, besides.*

3. **μετά** (akin to μέσος, Lat. medius), *amid, among.*

(1) with the GENITIVE, *with, on the side of:* μετὰ τῶν συμμάχων τοῖς πολεμίοις μάχεσθαι, *with* (*the help of*) *the allies to fight with* (*against*) *the enemy* (§ 186, N. 1).

(2) with the DATIVE (poetic, chiefly Epic), *among.*

NOTE 4. A preposition sometimes follows its case, or a verb to which it belongs; as *νεῶν ἄπο, παιδὸς πέρι*; *ὀλέσας ἄπο* (for *ἀπολέσας*). For the accent see § 23, 2.

NOTE 5. A few prepositions are used adverbially with a verb understood; as *πάρα* for *πάρεστι*, *ἔπι* and *μέτα* (in Homer) for *ἔπεστι* and *μέτεστι*. So *ἔνι* for *ἔνεστι*, and *ἄνα, up!* for *ἀνάστα* (*ἀνάστηθι*). For the accent see § 23, 2.

NOTE 6. Sometimes *εἰς* with the accusative or *ἐκ* or *ἀπό* with the genitive is used in expressions which themselves imply no motion, with reference to some motion implied or expressed in the context; as *αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο, the synods were held in the temple* (lit. *into the temple*, involving the idea of going *into* the temple to hold the synods); *τοῖς ἐκ Πύλου ληφθεῖσι* (*ἐοικότες*), *like those captured* (in Pylos, and brought home) *from Pylos*, i.e. *the captives from Pylos*; *διήρπαστο καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα, even the very timbers in the houses* (lit. *from the houses*) *had been stolen*. So *ἐν* with the dative sometimes occurs with verbs of motion, referring to rest which follows the motion; as *ἐν τῷ ποταμῷ ἔπεσον, they fell* (into and remained) *in the river*; so *ἐν γούνασι πίπτειν, to fall on one's knees*. These are instances of what is called the *constructio praegnans*.

§ 192. (*Recapitulation.*) 1. The following prepositions take the *genitive*: *ἀμφί, ἀντί, ἀπό, διά, ἐκ* (*ἐξ*), *ἐπί, κατά, μετά, παρά, περί, πρό, πρός, ὑπέρ, ὑπό*, — *i.e.* all except *εἰς, ἐν, σύν, ἀνά*. Also the improper prepositions *ἄνευ, ἄτερ, ἄχρι, μέχρι, μεταξύ, ἕνεκα, πλήν*.

2. The following take the *dative*: *ἀμφί, ἀνά, ἐν, ἐπί, μετά, παρά, περί, πρός, σύν, ὑπό*.

3. The following take the *accusative*: *ἀμφί, ἀνά, διά, εἰς* (*ἐς*), *ἐπί, κατά, μετά, παρά, περί, πρός, ὑπέρ, ὑπό*, — *i.e.* all except *ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν*. So also *ὡς* (with words denoting *persons*).

§ 193. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρεκομίζοντο τὴν Ἰταλίαν, they sailed along the coast of Italy; *ἐσῆλθέ με, it occurred to me*; *ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, his mother assisted him in this* (*i.e. ἔπραττε σὺν αὐτῷ*). For examples of the genitive, see § 177; for those of the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; ὡς δύναμαι, *as I am able*; πρῶτον ἀπῆλθε, *he first went away*; τὸ ἀληθῶς κακόν, *that which is truly evil*; μᾶλλον πρεπόντως ἠμφιεσμένη, *more becomingly dressed*.

For adjectives used as adverbs, see § 138, N. 7. For adverbs preceded by the article, and qualifying a noun like adjectives, see § 141, N. 3. For adverbs with the genitive or dative, see §§ 168 (with N. 3); 182, 2; 185; 186. For adverbs as prepositions, see § 191. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting; as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes*; ὁ πατὴρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

NOTE 1. The form of the active voice includes most intransitive verbs; as τρέχω, *run*. On the other hand, the form of the middle or passive voice includes many deponent verbs which are active and transitive in meaning; as βούλομαι τοῦτο, *I want this*. Some transitive verbs have certain intransitive tenses; as ἕστηκα, *I stand*, ἔστην, *I stood*, from ἵστημι, *place*. Such tenses are said to have a *middle*, or sometimes even a *passive*, meaning.

NOTE 2. The same verb may be both transitive and intransitive; as ἐλαύνω, *drive* (trans. or intrans.) or *march*. The intransitive use sometimes arose from the omission of a familiar object; as ἐλαύνειν (ἵππον or ἅρμα), τελευτᾶν (τὸν βίον), *to end* (*life*) or *to die*. Compare the English verbs *drive*, *turn*, *move*, &c.

Passive.

§ 196. In the passive voice the subject is represented as *acted upon*; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

§ 197. 1. The *object* of the active becomes the subject of the passive. The *subject* of the active, the agent, is generally expressed by *ὑπό* and the genitive in the passive construction. (See § 196 and the example.)

Even a genitive or dative used as a direct object can become the subject of the passive; as *καταφρονεῖται ὑπ' ἐμοῦ, he is despised by me* (cf. *καταφρονῶ αὐτοῦ*, § 171, 2); *πιστεύεται ὑπὸ τῶν ἀρχομένων, he is trusted by his subjects* (cf. *πιστεύουσιν αὐτῷ*, § 184, 2); so *ἀρχόμενος, ruled over*, is passive of *ἄρχω, rule* (§ 171, 3).

NOTE 1. Other prepositions than *ὑπό* with the genitive of the agent, though used in poetry, are not common in Attic prose. Such are *παρά, πρός, ἐκ*, and *ἀπό*.

NOTE 2. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a *person* is generally made the subject of the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, the man is taught nothing else (in the active *οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον*). *Ἄλλο τι μεῖζον ἐπιταχθήσεσθε, you will have some other greater command imposed on you* (active, *ἄλλο τι μεῖζον ὑμῖν ἐπιτάξουσιν, they will impose some other greater command on you*). *Οἱ ἐπιτετραμμένοι τὴν φυλακήν, those to whom the guard has been intrusted* (active, *ἐπιτρέπειν τὴν φυλακὴν τούτοις*). *Διφθέραν ἐνημμένος, clad in a leathern jerkin* (active, *ἐνάπτειν τί τινι, to fit a thing on one*). So *ἐκκόπτεσθαι τὸν ὀφθαλμόν, to have his eye cut out*, and *ἀποτέμνεσθαι τὴν κεφαλήν, to have his head cut off*, &c., from possible active constructions *ἐκκόπτειν τί τινι*, and *ἀποτέμνειν τί τινι* (§ 184, 3, N. 4). This construction has nothing to do with that of § 160.

The first two examples are cases of the cognate accusative of the *thing* retained with the passive, while the accusative or dative of the *person* is made the subject (§ 159, Notes 2 and 4).

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The personal verbal in *-τέος* takes the dative, the impersonal in *-τέον* the dative or accusative, of the agent (§ 188, 4).

§ 198. The subject of the passive may be a neuter adjective which represents a cognate accusative of the active construction; or the passive may be used impersonally, the subject being implied in the idea of the verb itself. *E.g.*

Ἀσεβεῖται οὐδέν, *no act of impiety is committed* (act. ἀσεβεῖν οὐδέν, § 159, N. 2). So παρεσκεύασται, *preparation has been made* (*it is prepared*); ἁμαρτάνεται, *error is committed* (*it is erred*): cf. *ventum est*. This occurs chiefly in such participial expressions as τὰ ἠσεβημένα, *the impious acts which have been committed*; τὰ κινδυνευθέντα, *the risks which were run*; τὰ ἡμαρτημένα, *the errors which have been made*, &c. (See § 134, N. 1, *d*). Even an intransitive verb may thus have a passive voice.

Middle.

§ 199. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting *on himself*: ἐτράποντο πρὸς λῃστείαν, *they turned themselves to piracy*. This, though the most natural, is the least common use of the middle.

2. As acting *for himself* or *with reference to himself*: ὁ δῆμος τίθεται νόμους, *the people make laws for themselves*, whereas τίθησι νόμους would properly be said of a lawgiver; τοῦτον μεταπέμπομαι, *I send for him* (*to come to me*); ἀπεπέμπετο αὐτούς, *he dismissed them*.

3. As acting on an object which *belongs to himself*: ἦλθε λυσόμενος θύγατρα, *he came to ransom his* (*own*) *daughter*. Hom.

Remark. The last two uses may be united in one verb, as in the last example.

Note 1. Often the middle expresses no more than is *implied* in the active; thus τρόπαιον ἵστασθαι, *to raise a trophy for themselves*, generally adds nothing but the *expression* to what is implied in τρόπαιον ἱστάναι, *to raise a trophy*; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic ἰδέσθαι, *to see*, and ἰδεῖν.

Note 2. The middle sometimes has a *causative* meaning; as ἐδιδαξάμην σε, *I had you taught*.

This gives rise to some special uses of the middle; as in δανείζω, *lend*, δανείζομαι, *borrow* (*cause somebody to lend to one's self*). So μισθῶ, *let*, μισθοῦμαι, *hire* (*cause to be let to one's self*); *I let myself for pay* is ἐμαυτὸν μισθῶ.

Note 3. The middle of certain verbs is peculiar in its meaning. Thus, ἀποδίδωμι, *give back*, ἀποδίδομαι, *sell*; γράφω, *write* or *prope-*

a vote, γράφομαι, *indict*; τιμωρῶ τινι, *I avenge a person*, τιμωροῦμαί τινα, *I avenge myself on a person* or *I punish a person*; ἅπτω, *fasten*, ἅπτομαι, *cling to* (*fasten myself to*); so ἔχομαι, *hold to*.

The passive of some of these verbs is used as a passive to both active and middle; thus γραφῆναι can mean either *to be written* or *to be indicted*.

NOTE 4. The future middle of some verbs has a passive sense; as ἀδικῶ, *wrong*, ἀδικήσομαι, *I shall be wronged*.

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows: —

PRESENT, continued or repeated present action: γράφω, *I am writing* or *I write* (habitually).

IMPERFECT, continued or repeated past action: ἔγραφον, *I was writing* or *I used to write*.

PERFECT, action finished in present time: γέγραφα, *I have written*.

PLUPERFECT, action finished in past time: ἐγεγράφειν, *I had written*.

AORIST, simple past action (N. 5): ἔγραψα, *I wrote*.

FUTURE, future action: γράψω, *I shall write* or *I shall be writing*.

FUTURE PERFECT, action to be finished in future time: γεγράψεται, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as πορεύεται πρὸς βασιλέα ᾗ ἐδύνατο τάχιστα, *he goes* (*went*) *to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The present and especially the imperfect often express an *attempted* action; as πείθουσιν ὑμᾶς, *they are trying to persuade you*; Ἀλόννησον ἐδίδου, *he offered* (*tried to give*) *Halonnesus*; ἃ ἐπράσσετο οὐκ ἐγένετο, *what was attempted did not happen*.

NOTE 3. (*a*) The presents ἥκω, *I am come*, and οἴχομαι, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects. (Cf. N. 6.)

(*b*) The present εἶμι, *I am going*, has a future sense, and is used as a future of ἔρχομαι, ἐλεύσομαι not being ordinarily used in Attic prose.

NOTE 4. The present with πάλαι or any other expression of past time has the force of a present and perfect combined; as πάλαι σοι τοῦτο λέγω, *I have long been telling you this* (*which I now tell*).

NOTE 5. (*a*) The *aorist* takes its name (ἀόριστος, *unlimited*, *unqualified*) from its denoting a simple past *occurrence*, with none of the limitations (ὅροι) as to *completion*, *continuance*, *repetition*, &c. which belong to the other past tenses. It corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing*, &c. Thus, ἐποίει τοῦτο is *he was doing this* or *he did this habitually*; πεποίηκε τοῦτο is *he has already done this*; ἐπεποιήκει τοῦτο is *he had already* (*at some past time*) *done this*; but ἐποίησε τοῦτο is simply *he did this*, without qualification of any kind.

(*b*) The aorist of verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition; as πλουτῶ, *I am rich*; ἐπλούτουν, *I was rich*; ἐπλούτησα, *I became rich*. So ἐβασίλευσε, *he became king*; ἦρξε, *he obtained office*.

(*c*) The distinction between the imperfect and aorist was sometimes neglected, especially in the earlier Greek. See βαῖνον and βῆ in *Il.* i. 437 and 439; βάλλετο and βάλετο in *Il.* ii. 43 and 45; ἔλιπεν and λεῖπε, *Il.* ii. 106 and 107.

NOTE 6. Some perfects have a present meaning; as θνήσκειν, *to die*, τεθνηκέναι, *to be dead*; γίγνεσθαι, *to become*, γεγονέναι, *to be*; μιμνήσκειν, *to remind*, μεμνῆσθαι, *to remember*; καλεῖν, *to call*, κεκλῆσθαι, *to be called*. So οἶδα, *I know*, novi. This is usually explained by the meaning of the verb.

In such verbs the pluperfect has the force of an imperfect; as ᾔδειν, *I knew* (§ 127). (Cf. N. 3, *a*.)

NOTE 7. The perfect sometimes refers vividly to the future; as εἴ με αἰσθήσεται ὄλωλα, *if he shall perceive me, I am ruined* (perii). So sometimes the present; as ἀπόλλυμαι, *I perish!* (for *I shall perish*).

NOTE 8. The second person of the future may express a *permission*, or even a *command*; as πράξεις οἷον ἂν θέλῃς, *you may act as you please*; πάντως δὲ τοῦτο δράσεις, *and by all means do this* (*you shall do this*). So in imprecations; as ἀπολεῖσθε, *to destruction with you!* (lit. *you shall perish*). See § 257, where the future with οὐ μή is explained in this way.

NOTE 9. The future perfect is sometimes merely an emphatic future, denoting that a future act will be *immediate* or *decisive*; as

φράζε καὶ πεπράξεται, speak, and it shall be (no sooner said than) done. Compare the similar use of the perfect infinitive, § 202, 2, N. 2.

§ **201.** The division of the tenses of the indicative into *primary* and *secondary* (or *historical*) is explained in § 90, 2.

In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses. *E.g.*

Πράττουσιν ἃ ἂν βούλωνται, they do whatever they please; ἔπραττον ἃ βούλοιντο, they did whatever they pleased. *Λέγουσιν ὅτι τοῦτο βούλονται, they say that they wish for this; ἔλεξαν ὅτι τοῦτο βούλοιντο, they said that they wished for this.*

These constructions will be explained hereafter (§§ 233, 243).

REMARK. The gnomic aorist is a primary tense, as it refers to present time (§ 205, 2); and the historic present is secondary, as it refers to past time (§ 200, N. 1).

NOTE 1. The only exception to this principle occurs in indirect discourse, where the form of the direct discourse can always be retained, even after secondary tenses. See § 242, § 248, Note, § 216, 2.

NOTE 2. The distinction into primary and secondary tenses extends to the dependent moods only where the tenses keep the same distinction of time which they have in the indicative, as in the optative and infinitive of indirect discourse (§ 203).

An optative of future time generally assimilates a dependent conditional relative clause or protasis to the optative when it might otherwise be in the subjunctive: thus we should generally have *πράττοιεν ἂν ἃ βούλοιντο, they would do whatever they (might please) pleased* (see the first example under § 201). See § 235, 1. Such an optative seldom assimilates the subjunctive or indicative of a final or object clause (§ 215) in prose; but oftener in poetry. It very rarely assimilates an *indicative* of indirect discourse, although it may assimilate an interrogative *subjunctive* (§ 244, N. 1).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

§ **202.** In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and aorist.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the aorist denotes a *simple occurrence* of the action, the time of both being precisely the same. *E.g.*

Ἐὰν ποιῇ τοῦτο, *if he shall do this* (*habitually*), ἐὰν ποιήσῃ τοῦτο, (simply) *if he shall do this;* εἰ ποιοίη τοῦτο, *if he should do this* (*habitually*), εἰ ποιήσειε τοῦτο, (simply) *if he should do this;* ποίει τοῦτο, *do this* (*habitually*), ποίησον τοῦτο, (simply) *do this.* Οὕτω νικήσαιμί τ' ἐγὼ καὶ νομιζοίμην σοφός, *on this condition may I gain the victory* (aor.) *and be considered* (pres.) *wise.* Βούλεται τοῦτο ποιεῖν, *he wishes to do this* (*habitually*); βούλεται τοῦτο ποιῆσαι, (simply) *he wishes to do this.*

This is a distinction entirely unknown to the Latin, which has (for example) only one form, *si faciat*, corresponding to εἰ ποιοίη and εἰ ποιήσειεν. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκῃ, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῇ would mean *lest it may cause*). Μηδενὶ βοηθεῖν ὃς μὴ πρότερος βεβοηθηκὼς ὑμῖν ᾖ, *to help no one who shall not previously have helped you* (ὃς ἂν μὴ . . . . βοηθῇ would mean *who shall not previously help you*). Οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δεδωκότες, *they would not* (*on enquiry*) *prove to have failed to pay immediately on this account* (with διδοῖεν this would mean *they would not fail to pay*). Οὐ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεῦσθαι, *it is no longer time to be deliberating, but* (*it is time*) *to have finished deliberating.*

Note 1. The perfect *imperative* generally expresses a command that something shall be *decisive* and *permanent;* as ταῦτα εἰρήσθω, *let this have been said* (i.e. *let what has been said be final*), or *let this* (*which follows*) *be said once for all;* μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ βραδυτής, *at this point let the limit of your sluggishness be fixed.* This is confined to the third person singular passive; the rare second person singular middle being merely emphatic. The *active* is used only when the perfect has a present meaning (§ 200, N. 6).

Note 2. The perfect *infinitive* sometimes expresses *decision* or *permanence* (like the imperative, N. 1), and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλεῖσθαι, *they ordered the gate to be shut* (*and kept so*); ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπὶ τὰ ὅπλα, *so that they were* (*once for all*) *thoroughly frightened and ran to arms.* The regular

meaning of this tense, when it is not in indirect discourse, is that given in § 202, 2. See § 95, 1, Note.

3. (*a*) The future infinitive is regularly used only to represent the future indicative in *indirect discourse* (§ 203).

(*b*) It occurs occasionally in other constructions, in place of the regular present or aorist, to make more emphatic a future idea which the infinitive receives from the context. *E.g.*

Ἐδεήθησαν τῶν Μεγαρέων νανσὶ σφᾶς ξυμπροπέμψειν, *they asked the Megarians to escort them with ships; οὐκ ἀποκωλύσειν δυνατοὶ ὄντες, not being able to prevent.* So rarely after ὥστε, and to express a purpose. In all these constructions the future is *strictly exceptional*, the only regular forms of the infinitive out of indirect discourse being the present and aorist, except in the few cases in which the perfect is used (§ 202, 2) and in the case mentioned in the following Note. See also § 203, N. 2.

NOTE. One regular exception to the principle just stated is found in the periphrastic future (§ 118, 6), where the present and future infinitives with μέλλω are equally common, but the aorist seldom occurs.

4. The future optative is used only in indirect discourse and constructions which involve this (§ 203, N. 3).

B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, *i.e.* incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in direct discourse. *E.g.*

Ἔλεγεν ὅτι γράφοι, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψοι, *he said that he would write* (he said γράψω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφὼς εἴη, *he said that he had already written* (he said γέγραφα). Ἤρετο εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις;).

Φησὶ γράφειν, he says that he is writing (he says γράφω); *φησὶ γράψειν, he says that he will write* (γράψω); *φησὶ γράψαι, he says that he wrote* (ἔγραψα); *φησὶ γεγραφέναι, he says that he has written* (γέγραφα).

Εἶπεν ὅτι ἄνδρα ἄγοι ὃν εἴρξαι δέοι, he said that he was bringing a man whom it was necessary to confine (he said ἄνδρα ἄγω ὃν εἴρξαι δεῖ). *Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ πόλεις, they considered that, if they should not fight, the cities would revolt* (they thought *ἐὰν μὴ μαχώμεθα, ἀποστήσονται, if we do not fight, they will revolt*).

These constructions will be explained in § 243, § 246, and § 247. Here they merely show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between *φησὶ γράφειν* and *φησὶ γράψαι* under § 203 with that between *βούλεται ποιεῖν* and *βούλεται ποιῆσαι* under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive may represent the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ὑπολαμβάνετ' εὔχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας ηὔχετο;*). The perfect infinitive likewise represents both perfect and pluperfect. In such cases the time of the infinitive must always be shown by the context (as above by *ὅτ' ἔσπενδεν*).

So rarely the present optative represents the imperfect indicative (§ 243, Note 1). See § 204, Note 1.

NOTE 2. Verbs of *hoping, expecting, promising*, &c. form an intermediate class between verbs which take the infinitive in indirect discourse and those which do not (see Rem. before § 203); and they allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). *E.g.*

Ἤλπιζον μάχην ἔσεσθαι, they expected that there would be a battle (Thuc.); but *ἃ οὔποτε ἤλπισεν παθεῖν, what he never expected to suffer* (Eur.). *Ὑπέσχετό μοι βουλεύσασθαι*, and *ὑπέσχετο μηχανὴν παρέξειν* (both in Xen.).

The construction of indirect discourse (the future) is the more common here. In English we can say *I hope* (*expect* or *promise*) *to do this*, like *ποιεῖν* or *ποιῆσαι*; or *I hope I shall do this*, like *ποιήσειν*.

NOTE 3. The future optative is never used except as the representative of the future indicative, either in indirect discourse (as in the examples under § 203), or in the construction of § 217 (which is governed by the principles of indirect discourse). Even here the future indicative is generally retained. See § 217, and § 248, Note.

III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἁμαρτάνει τοῦτο ποιῶν, *he errs in doing this;* ἥμάρτανε τοῦτο ποιῶν, *he erred in doing this;* ἁμαρτήσεται τοῦτο ποιῶν, *he will err in doing this.* (Here ποιῶν is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence.) Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they departed.* Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined the expedition.* Ἐπῄνεσαν τοὺς εἰρηκότας, *they praised those who had (already) spoken.* Τοῦτο ποιήσων ἔρχεται, *he is coming to do this;* τοῦτο ποιήσων ἦλθεν, *he came to do this.* Ἄπελθε ταῦτα λαβών, *take this and be off* (λαβών being past to ἄπελθε, but absolutely future).

NOTE 1. The present may here also represent the imperfect; as οἶδα κἀκείνω σωφρονοῦντε, ἕστε Σωκράτει συνήστην, *I know that they both were continent as long as they associated with Socrates* (i. e. ἐσωφρονείτην). See § 203, Note 1.

NOTE 2. The aorist participle in certain constructions does not denote time past with reference to the leading verb, but expresses a *simple occurrence* without regard to time (like the aorist infinitive in § 202). This is so in the following examples: —

Ἔτυχεν ἐλθών *he happened to come;* ἔλαθεν ἐλθών, *he came secretly;* ἔφθη ἐλθών, *he came first.* (See § 279, 4.) Περιιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged (to see it ravaged).* (See § 279, 3.) So sometimes when the participle denotes that in which the action of the verb consists (§ 277); as εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me.*

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, *the Athenians send a ship to Delos (annually).*

2. In animated language the aorist is used in this sense. This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

Ἤν τις τούτων τι παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, i.e. *they impose a penalty on all who transgress.* Μί᾽ ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ᾽ ἦρ᾽ ἄνω, *one day (often) brings down one man from a height and raises another high.*

NOTE 1. Here one distinct case in past time is vividly used to represent all possible cases. Examples containing such adverbs as πολλάκις, *often*, ἤδη, *already*, οὔπω, *never yet*, illustrate the construction; as ἀθυμοῦντες ἄνδρες οὔπω τρόπαιον ἔστησαν, *disheartened men never yet raised a trophy*, i.e. *never raise a trophy.*

NOTE 2. An aorist resembling the gnomic is found in Homeric similes; as ἤριπε δ᾽ ὡς ὅτε τις δρῦς ἤριπεν, *and he fell, as when some oak falls* (lit. *as when an oak once fell*).

NOTE 3. The gnomic aorist sometimes occurs in indirect discourse in the infinitive and participle, and even in the optative.

3. The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδὼν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται, *but those who are not before men's eyes are honored with a good will which has no rivalry.*

The gnomic perfect may be used in the infinitive.

§ 206. The imperfect and aorist are sometimes used with the adverb ἄν to denote a *customary* action. *E.g.*

Διηρώτων ἂν αὐτοὺς τί λέγοιεν, *I used to ask them (I would often ask them) what they said.* Πολλάκις ἠκούσαμεν ἂν ὑμᾶς, *we used often to hear you.*

REMARK. This construction must be carefully distinguished from the ordinary apodosis with ἄν (§ 222). It is equivalent to our phrase *he would often do this* for *he used to do this*, and was probably developed from the past potential construction (§ 226, 2, N. 2).

NOTE. The Ionic has iterative forms in -σκον and -σκομην in both imperfect and aorist. (See § 119, 10.) Herodotus uses these also with ἄν, as above.

THE PARTICLE ᾽AN.

§ 207. The adverb ἄν (Epic κέ) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action

in the future) *have suffered proper punishment* (δεδωκότες ἂν εἶεν), *if you should condemn them.*

The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἄν. In the examples given, the form of the protasis generally settles the question.

NOTE. As the early poets who use the future indicative with ἄν (§ 208, 2) do not use this construction, the *future* infinitive and participle with ἄν are very rarely found.

§ **212.** 1. When ἄν is used with the subjunctive (as in § 207, 2), it is generally separated from the introductory word only by monosyllabic particles like μέν, δέ, τέ, γάρ, &c.

2. In a long apodosis ἄν may be used twice or even three times with the same verb; as οὐκ ἂν ἡγεῖσθ' αὐτὸν κἂν ἐπιδραμεῖν; *do you not think that he would even have rushed thither?* In Thuc. ii. 41, ἄν is used three times with παρέχεσθαι.

3. Ἄν may be used elliptically with a verb understood; as οἱ οἰκέται ῥέγκουσιν· ἀλλ' οὐκ ἂν πρὸ τοῦ (sc. ἔρρεγκον), *the slaves are snoring; but in old times they would n't have done so.* So in φοβούμενος ὥσπερ ἂν εἰ παῖς, *fearing like a child* (ὥσπερ ἂν ἐφοβεῖτο εἰ παῖς ἦν).

4. When an apodosis consists of several *co-ordinate* verbs, ἄν generally stands only with the first; as οὐδὲν ἂν διάφορον τοῦ ἑτέρου ποιοῖ, ἀλλ' ἐπὶ ταὐτὸν ἀμφότεροι ἴοιεν, *he would do nothing different from the other, but both would aim at the same object* (ἄν belongs also to ἴοιεν).

NOTE. The adverb τάχα, *quickly, soon, readily*, is often prefixed to ἄν, in which case τάχ' ἄν is nearly equivalent to ἴσως, *perhaps*. The ἄν here always forms an apodosis, as usual, with the verb of the sentence; as τάχ' ἂν ἔλθοι, *perhaps he would come.*

THE MOODS.

§ **213.** 1. The indicative is used in simple, absolute assertions; as γράφει, *he writes;* ἔγραψεν, *he wrote;* γράψει, *he will write;* γέγραφεν, *he has written.*

It has a tense to express every variety of time which is recognized by the Greek verb, and it can thus state a sup-

position as well as make an assertion in the past, present, or future. It also expresses certain other relations which in other languages (as in Latin) are generally expressed by a different mood. The following examples will illustrate these uses: —

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice* (§ 221); εἰ ἔγραψεν, ἦλθον ἄν, *if he had written, I should have come* (§ 222); εἰ γράψει, γνώσομαι, *if he shall write* (or *if he writes*), *I shall know* (§ 223, N. 1). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, *he takes care that this shall happen* (§ 217). Λέγει ὅτι τοῦτο ποιεῖ, *he says that he is doing this;* sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, *he said that he was doing this* (he said ποιῶ). Εἴθε με ἔκτεινας, ὡς μήποτε τοῦτο ἐποίησα, *O that thou hadst killed me, that I might never have done this!* (§ 251, 2; § 216, 3). Εἴθε τοῦτο ἀληθὲς ἦν, *O that this were true!* (§ 251, 2).

REMARK. These constructions are explained in the sections referred to. Their variety shows the impossibility of giving any precise single definition, which will be of practical value, including all the uses even of the indicative. With the subjunctive and optative it is equally impossible.

2. The various uses of the subjunctive are shown by the following examples: —

Ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (§ 216); φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen* (§ 218). Ἐὰν ἔλθῃ, τοῦτο ποιήσω, *if he shall come* (or *if he comes*), *I shall do this* (§ 223); ἐάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one* (*ever*) *comes, I* (*always*) *do this* (§ 225). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he shall come* (or *when he comes*), *I shall do this* (§ 232, 3); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I* (*always*) *do this* (§ 233).

Ἴωμεν, *let us go* (§ 253). Μὴ θαυμάσητε, *do not wonder* (§ 254). Τί εἴπω; *what shall I say?* (§ 256). Οὐ μὴ τοῦτο γένηται. *this* (*surely*) *will not happen* (§ 257). Ἴδωμαι, *I shall see* (Hom., § 255).

These constructions are explained in the sections referred to.

REMARK. The subjunctive, in its simplest and apparently most primitive use, expresses simple futurity, like the future indicative; this is seen in the Homeric independent construction, ἴδωμαι, *I shall see;* εἴπησί τις, *one will say.* Then, in exhortations and prohibitions it is still future; as ἴωμεν, *let us go;* μὴ ποιήσητε τοῦτο, *do not do this.* In final and object clauses it expresses a future purpose or a future object of fear. In conditional and conditional relative sentences it expresses a future supposition; except in *general* conditions, where it is indefinite (but never strictly present) in its time.

3. The various uses of the optative are shown by the following examples: —

Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this* (§ 216); ἐφοβεῖτο μὴ τοῦτο γένοιτο, *he feared lest this should happen* (§ 218). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *if he should come, I should do this* (§ 224); εἴ τις ἔλθοι, τοῦτ' ἐποίουν, *if any one (ever) came, I (always) did this* (§ 225). Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *whenever he should come (at any time when he should come), I should do this* (§ 232, 4); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, *whenever any one came, I (always) did this* (§ 233). Ἐπεμελεῖτο ὅπως τοῦτο γενήσοιτο, *he took care that this should happen* (§ 217). Εἶπεν (or ἔλεγεν) ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), *he said that he was doing (would do* or *had done) this* (§ 243).

Ἔλθοι ἄν, *he might go (if he should wish to)* (§ 226, 2). Εἴθε μὴ ἀπόλοιντο, *O that they may not perish!* Μὴ γένοιτο, *may it not happen* (§ 251, 1).

These constructions are explained in the sections referred to.

Remark. The optative in many of its uses is a vaguer and less distinct form of expression than the subjunctive, in constructions of the same general character. This appears especially in its independent uses; as in the Homeric Ἑλένην ἄγοιτο, *he may take Helen away* (cf. ἀγέσθω, *let him take*); ἴομεν, *may we go* (cf. ἴωμεν, *let us go*); μὴ γένοιτο, *may it not happen* (cf. μὴ γένηται, *let it not happen*); ἕλοιτο ἄν (Hom. sometimes ἕλοιτο alone), *he would take* (cf. Hom. ἕληται, sometimes with κέ, *he will take*). So in future conditions; as εἰ γένοιτο, *if it should happen* (cf. ἐὰν γένηται, *if it shall happen*). In other dependent clauses it is generally a correlative of the subjunctive, sometimes of the indicative; it expresses the *changed relation* of a dependent subjunctive or indicative in these constructions when the verb on which it depends is changed from present or future to past time. The same change in relation is expressed in English by a change from *shall, will, may, do, is,* &c. to *should, would, might, did, was,* &c. To illustrate these last relations, compare ἔρχεται ἵνα ἴδῃ, φοβεῖται μὴ γένηται, ἐάν τις ἔλθῃ τοῦτο ποιῶ, ἐπιμελεῖται ὅπως τοῦτο γενήσεται, and λέγει ὅτι τοῦτο ποιεῖ, with the corresponding forms after past leading verbs given in § 213, 3.

4. The imperative is used to express commands and prohibitions; as τοῦτο ποίει, *do this;* μὴ φεύγετε, *do not fly.*

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ **214.** The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1). The infinitive and participle are included here only so far as they are used in indirect discourse or in protasis and apodosis. These constructions are divided as follows: —

I. Final and Object clauses after ἵνα, ὡς, ὅπως, and μή. II. Conditional sentences. III. Relative and Temporal sentences. IV. Indirect Discourse. V. Causal sentences. VI. Wishes. VII. Commands, Exhortations, and Prohibitions. VIII. Homeric Subjunctive (like Future Indicative). — Interrogative Subjunctive. — Οὐ μή with Subjunctive or Future Indicative.

I. FINAL AND OBJECT CLAUSES AFTER ἵνα, ὡς, ὅπως, μή.

§ **215.** The clauses which depend on the so-called *final* particles ἵνα, ὡς, ὅπως, *that, in order that*, and μή, *that not, lest*, may be divided into three classes: —

A. *Final* clauses, expressing the *purpose* or *motive;* as ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this.* Here all the final particles may be used.

B. *Object* clauses with ὅπως after verbs signifying *to strive for, to care for, to effect;* as σκόπει ὅπως τοῦτο γενήσεται, *see to it that this is done.*

C. *Object* clauses with μή after verbs of *fear* or *caution;* as φοβεῖται μὴ τοῦτο γένηται, *he fears that* (or *lest*) *this may happen.*

Remark. The first two classes (sometimes classed together as *final*) are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like τοῦτο; as σκόπει τοῦτο, ὅπως μή σε ὄψεται, *see to this, namely, that he does not see you.* But a final clause could stand in apposition only to τούτου ἕνεκα, *for the sake of this*, or διὰ τοῦτο, *to this end;* as ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ, *he is coming for this purpose, namely, that he may see us.*

NOTE 1. The negative adverb in all these clauses is μή; except after μή, *lest*, where οὐ is used.

NOTE 2. Ὄφρα, *that*, is used as a final particle in Epic and Lyric poetry.

A. Final Clauses.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses. *E.g.*

Διανοεῖται τὴν γέφυραν λῦσαι, ὡς μὴ διαβῆτε, *he thinks of breaking up the bridge, that you may not pass over.* Λυσιτελεῖ ἐᾶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα, *it is expedient to allow it for a time, lest we may add him to the number of our enemies.* Παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ, *you call in physicians, that he may not die.* Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην, *he wished to be a friend to the most powerful, that he might do wrong and not be punished.* Τούτου ἕνεκα φίλων ἔφετο δεῖσθαι, ὡς συνέργους ἔχοι, *he thought he needed friends for this purpose, namely, that he might have helpers.*

NOTE 1. The future indicative very rarely takes the place of the subjunctive in final clauses after ὅπως, ὄφρα, and μή. This is almost entirely confined to poetry. See *Odyss.* i. 56, iv. 163; *Il.* xx. 301.

NOTE 2. The adverb ἄν (κέ) is sometimes joined with ὡς, ὅπως, and ὄφρα before the subjunctive in final clauses; as ὡς ἂν μάθῃς, ἀντάκουσον, *hear the other side, that you may learn.* It adds nothing to the sense that can be made perceptible in English. In Homer and Herodotus it occasionally occurs even before an optative.

2. As final clauses express the purpose or motive of *some person*, they admit the double construction of indirect discourse (§ 242). Hence, instead of the optative after secondary tenses, we can have the mood and tense which would be used when a person conceived the purpose in his own mind; that is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (§ 216, 1), or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see.* (See § 248, Note.)

On this principle the subjunctive in final clauses after secondary tenses is nearly as common as the more regular optative. *E.g.*

Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ, *he burned the vessels, that Cyrus might not pass over.*

3. The secondary tenses of the indicative are used in final clauses with ἵνα, sometimes with ὡς or ὅπως, to denote that the end or object is dependent on some *unfulfilled condition* or some *unaccomplished wish*, and therefore *is not* or *was not attained*. *E.g.*

Τί μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὡς ἔδειξα μήποτε; &c., *why did you not take me and kill me at once, that I might never have shown?* &c. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώποις ἔχειν φωνήν, ἵν' ἦσαν μηδὲν οἱ δεινοὶ λόγοι, *Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

B. **Object Clauses with ὅπως after Verbs of Striving, &c.**

§ 217. Object clauses depending on verbs signifying *to strive for, to care for, to effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative, but commonly the indicative is retained on the principle explained in § 216, 2. (See § 202, 4.) *E.g.*

Φρόντιζ' ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης πράξεις, *take heed that you do nothing unworthy of this honor.* Ἐμηχανώμεθα ὅπως μηδεὶς τοῦτο γνώσοιτο, *we were planning that nobody should know this* (here γνώσεται would be more common). Ἔπρασσον ὅπως τις βοήθεια ἥξει, *they were trying to effect (this), that some assistance should come.*

Note 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses. In this case ὡς also may be used. Ὅπως ἄν or ὡς ἄν may be used before the subjunctive, never before the regular future indicative. Μή is sometimes used for ὅπως μή, generally with the subjunctive.

Note 2. The future indicative with ὅπως sometimes follows verbs of *exhorting, entreating, commanding*, and *forbidding*, which commonly take an infinitive of the object; as διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιούτους, *they exhort him to take vengeance on all such.*

Note 3. The construction of § 217 is not found in Homer; but such verbs as are mentioned in Note 2, and verbs signifying *to con-*

sider, to try, and the like, take ὅπως or ὡς with the subjunctive and optative, as in final clauses. *E.g.*

Λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἴπῃ, *and implore him thyself to speak the truth;* λίσσετο δ' αἰεὶ Ἥφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρηα, *he implored him to liberate Ares.* So φράσσεται ὡς κε νέηται; βούλευον ὅπως ὄχ' ἄριστα γένοιτο.

NOTE 4. Both ὅπως and ὅπως μή are often used with the future indicative in *exhortations* or *prohibitions*, some imperative like σκόπει or σκοπεῖτε, *take care*, being understood. *E.g.*

Ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας, *(see that you) prove yourselves worthy of freedom.* Ὅπως μοι μὴ ἐρεῖς ὅτι ἔστι τὰ δώδεκα δὶς ἕξ, *see that you do not tell me that twelve is twice six.* For a similar ellipsis of a verb of *fearing*, see § 218, N. 2.

C. Object Clauses with μή after Verbs of Fearing, &c.

§ 218. After verbs denoting *fear*, *caution*, or *danger*, μή, *that* or *lest*, takes the subjunctive after primary tenses, and the optative after secondary tenses.

The subjunctive may also follow secondary tenses, to retain the mood in which the fear originally occurred to the mind. *E.g.*

Φοβοῦμαι μὴ τοῦτο γένηται (vereor *ne* accidat), *I fear that this may happen:* φοβοῦμαι μὴ οὐ τοῦτο γένηται (vereor *ut* accidat), *I fear that this may not happen* (§ 215, N. 1). Φροντίζω μὴ κράτιστον ᾖ μοι σιγᾶν, *I am anxious lest it may be best for me to be silent.* Οὐκέτι ἐπετίθεντο, δεδιότες μὴ ἀποτμηθείησαν, *they no longer made attacks, fearing lest they should be cut off.* Ἐφοβοῦντο μή τι πάθῃ, *they feared lest he should suffer anything* (§ 216, 2).

NOTE 1. The future indicative is very rarely used after μή in this construction. But ὅπως μή is sometimes used here, as in the object clauses of § 217, with both future indicative and subjunctive.

NOTE 2. Μή with the subjunctive, or ὅπως μή with the future indicative, may be used elliptically, a verb of *fear* or *caution* being understood. *E.g.*

Μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν, *(I fear that) the truth may be too rude a thing to say.* Ἀλλὰ μὴ οὐ τοῦτ' ᾖ χαλεπόν, *but (I fear that) this may not be a difficult thing.* See § 217, N. 4.

NOTE 3. Verbs of *fearing* may refer to objects of fear which are *present* or *past*. Here μή takes the present and past tenses of the indicative. *E.g.*

Δέδοικα μὴ πλῃγῶν δέει, I fear that you need blows. Φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν, we fear that we have missed both at once. Δείδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, I fear that all which the Goddess said was true. Hom. *Ὄρα μὴ παίζων ἔλεγεν, beware lest he was speaking in jest.*

II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is introduced by *εἰ, if.*

The Doric *αἰ* for *εἰ* is sometimes used in Homer.

2. The adverb *ἄν* (Epic *κέ*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *ἐάν*, *ἄν* (*ᾱ*), or *ἤν*. (See § 207, 2.) The simple *εἰ* is used with the indicative and optative.

The same adverb *ἄν* is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the protasis is regularly *μή*, that of the apodosis is *οὐ*.

NOTE. When *οὐ* stands in a protasis, it always belongs to some particular word (as in *οὐ πολλοί, few*, *οὔ φημι, I deny*), and not to the protasis as a whole; as *ἐάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἐάν τε φῆτε, both if you and Anytus deny it and if you admit it.*

CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. Conditional sentences in Greek have six forms. The classification is based chiefly on the time to which the supposition refers, partly on what is implied with regard to the fulfilment of the condition, and partly on the distinction between particular and general suppositions explained in II.

I. Four Forms of Ordinary Conditions.

The most obvious distinction of conditions is that of (*a*) *present* or *past* and (*b*) *future*.

Present and Past Conditions.

(*a*) In present or past conditions, the question of fulfilment has already been decided (in point of fact), but we may or may not wish to imply by our form of statement *how* this has been decided. In Greek (as in English or Latin) we may, therefore, state such a condition in one of two ways: —

1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is (now) doing this*, εἰ τοῦτο πράσσει; — *if he was doing it*, εἰ ἔπρασσε; — *if he did it*, εἰ ἔπραξε; — *if he has (already) done it*, εἰ πέπραχε. The apodosis here expresses simply what *is* (*was* or *will be*) the result of the fulfilment of the condition. Thus we may say: —

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well;* εἰ πράσσει τοῦτο, ἡμάρτηκεν, *if he is doing this, he has erred;* εἰ πράσσει τοῦτο, καλῶς ἕξει, *if he is doing this, it will be well.* Εἰ ἔπραξε τοῦτο, καλῶς ἔχει (εἶχεν, ἔσχεν, or ἕξει), *if he did this, it is* (*was* or *will be*) *well.* So with the other tenses of the indicative. (See § 221.)

So in Latin: *Si hoc facit, bene est; Si hoc fecit, bene erit.*

2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were (now) doing this*, εἰ τοῦτο ἔπρασσε; — *if he had done this*, εἰ τοῦτο ἔπραξε (both implying the opposite). The apodosis here expresses what *would be* (or *would have been*) the result if the condition *were* (or *had been*) fulfilled. The adverb ἄν in the apodosis distinguishes these forms from otherwise similar forms under (*a*) 1. Thus we may say: —

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were (now) doing this, it would be well;* εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχεν, *if he had done this, it would have been well.* (See § 222.)

In Latin: *Si hoc faceret, bene esset; Si hoc fecisset, bene fuisset.*

The Greek has no form implying that a condition *is* or *was fulfilled*, and it is hardly conceivable that any language should find such a form necessary or useful.

Future Conditions.

(*b*) We may state a future condition in Greek (as in English and Latin) in either of two ways.

1. We may say *if he shall do this*, ἐὰν πράσσῃ (or πράξῃ) τοῦτο (or, still more vividly, εἰ πράξει τοῦτο), making a distinct supposition of a future case. The apodosis expresses what *will be* the result if the condition shall be fulfilled. Thus we may say:—

Ἐὰν πράσσῃ (or πράξῃ) τοῦτο, καλῶς ἕξει, *if he shall do this, it will be well* (sometimes εἰ πράξει τοῦτο). (See § 223.) In Latin: *Si hoc faciet* (or *si hoc fecerit*), *bene erit;* sometimes *Si hoc faciat.*

2. We may also say *if he should do this*, εἰ πράσσοι (or πράξειε) τοῦτο, still supposing a case in the future, but less distinctly and vividly than before. The apodosis corresponds to this in form (with the addition of ἄν), and expresses what *would be* the result if the condition should be fulfilled. Thus we can say:—

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, *if he should do this, it would be well.* (See § 224.) In Latin: *Si hoc faciat, bene sit.*

II. **Present and Past General Suppositions.**

The supposition contained in a protasis may be either *particular* or *general.* A particular supposition refers to a *definite* act or a definite series of acts; as *if he (now) has this, he will give it; if he had it, he gave it; if he had had the power, he would have helped me; if he shall receive it* (or *if he receives it*), *he will give it; if he should receive it, he would give it.* A general supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions; as *if ever he receives anything*,

he (always) gives it; if ever he received anything, he (always) gave it; if he had (on each occasion) had the power, he would (always) have helped me; if ever any one shall (or *should*) *wish to go, he will* (or *would*) *always be permitted.*

Although this distinction is seen in all classes of conditions (as the examples show), it is only in the present and past conditions which do not imply non-fulfilment, *i.e.* in those of (*a*) 1, that the Greek distinguishes general from particular suppositions in *construction*. Here, however, we have two classes of conditions which contain only *general* suppositions.

(*a*) When the apodosis has a verb of present time expressing a customary or repeated action (§ 205), the protasis may refer (in a general way) to any one of a class of acts which can be supposed to occur within the period represented in English as present. Thus we may say: —

Ἐάν τις κλέπτῃ, κολάζεται, *if (ever) any one steals, he is (in all such cases) punished;* ἐάν τις πράσσῃ (or πράξῃ) τοιοῦτόν τι, χαλεπαίνομεν αὐτῷ, *if (ever) any one does such a thing, we are (always) angry with him.* (See § 225.)

(*b*) When the apodosis has a verb of past time expressing a customary or repeated action, the protasis may refer (in a general way) to any one of a class of acts which can be supposed to have occurred in the past. Thus we may say: —

Εἴ τις κλέπτοι, ἐκολάζετο, *if (ever) any one stole, he was (in all such cases) punished;* εἴ τις πράσσοι (or πράξειε) τοιοῦτόν τι, ἐχαλεπαίνομεν αὐτῷ, *if (ever) any one did such a thing, we were (always) angry with him.* (See § 225.)

Remark 1. Although the Latin sometimes agrees with the Greek in distinguishing *general* conditions from ordinary present and past conditions, using *si faciat* and *si faceret* like ἐὰν πράσσῃ and εἰ πράσσοι above, it yet commonly agrees with the English in not recognizing the distinction, and uses the indicative alike in both classes. Even the Greek sometimes (especially in poetry) neglects the distinction, and uses the indicative in these general conditions (§ 225, N. 1).

Remark 2. In external form the present general condition coincides with the more vivid future condition, (*b*) 1, both being expressed by ἐάν and the subjunctive, and the form of the apodosis alone distinguishing them. But in sense there is a much closer connection between the general present condition and the ordinary

present condition expressed by *εἰ* and the present indicative, (*a*) 1, with which in most languages (and sometimes even in Greek) it coincides also in form (see Remark 1). On the other hand, *ἐάν* with the subjunctive in a future condition generally agrees in sense with *εἰ* and the *future* indicative (§ 223, N. 1), and is never interchangeable with *εἰ* and the *present* indicative.

I. Four Forms of Ordinary Conditional Sentences.

A. Present and Past Conditions.

1. *Simple Particular Suppositions.*

§ 221. When the protasis *simply states* a present or past particular supposition, implying nothing as to the fulfilment of the condition, it takes the indicative with *εἰ*. Any form of the verb may stand in the apodosis. *E.g.*

Εἰ ἡσυχίαν Φίλιππος ἄγει, οὐκέτι δεῖ λέγειν, *if Philip is keeping peace (with us), we need talk no longer.* Εἰ ἐγὼ Φαῖδρον ἀγνοῶ, καὶ ἐμαυτοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, *if I do not know Phaedrus, I have forgotten myself; but neither of these is so.* Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, *if he was the son of a God, he was not avaricious.* Ἀλλ' εἰ δοκεῖ σοι, πλέωμεν, *but if it pleases you, let us sail.* Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ, *may I die most wretchedly, if I do not love Xanthias.*

Note. Even the future indicative can stand in a protasis of this class if it expresses merely a *present* intention or necessity that something shall be done; as *αἶρε πλῆκτρον, εἰ μαχεῖ, raise your spur, if you are going to fight.* Aristoph. Here *εἰ μέλλεις μάχεσθαι* would be the more common expression in prose. It is important to notice that a future of this kind could not be changed to the subjunctive, like the ordinary future in protasis. (For the latter see § 223, N. 1.)

2. *With Supposition contrary to Fact.*

§ 222. When the protasis states a present or past supposition, implying that the condition *is not* or *was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb *ἄν*.

The imperfect here refers to *present* time or to a

continued or *repeated* action in *past* time, the aorist to an action *simply occurring* in *past* time, and the (rare) pluperfect to an action *finished* in *past* or *present* time. *E.g.*

Ταῦτα οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ διαίτῃ μετρίᾳ ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life.* Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὡς σὺ φῂς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down.* Εἰ ἀπεκρίνω, ἱκανῶς ἂν ἤδη ἐμεμαθήκη (§ 113, 2, N. 4), *if you had answered, I should already have learned enough (which now I have not done).* Εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν ἐπὶ τὸν βασιλέα, *if you had not come* (aor.), *we should now be on our way* (impf.) *to the King.*

NOTE 1. Sometimes ἄν is omitted in the apodosis, as in English we may say *it had been* for *it would have been*, or in Latin *aequius fuerat* for *aequius fuisset;* as εἰ μὴ ᾔσμεν, φόβον παρέσχεν, *if we had not known, this had (would have) caused us fear.* So καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος, *it had been good for that man if he had not been born.* N. T.

NOTE 2. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting *necessity, propriety, obligation, possibility*, and the like, are often used with the infinitive to form an apodosis implying the non-fulfilment of a condition. Ἄν is not used here, as these phrases simply express *in other words* what is usually expressed by the indicative with ἄν. Thus, ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not)*, or *you ought to have loved him (but did not)*, is equivalent to *you would love him*, or *would have loved him* (ἐφίλεις ἂν τοῦτον), *if you did your duty* (τὰ δέοντα). So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this;* εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly have done this.* The real apodosis is here always in the infinitive. Ὤφελον with the infinitive in wishes is used in the same way; see § 251, 2, N. 1, and the examples.

When the present infinitive is used, the construction refers to the present or to continued or repeated action in the past; when the aorist is used, it refers to the past.

NOTE 3. In Homer the imperfect indicative in this class of sentences (§ 222) always refers to the past. We occasionally find a present optative in Homer in the sense in which Attic writers use the imperfect indicative; and in a few passages even the aorist optative with κέ in the place of the aorist indicative (see *Il.* v. 311 and 388).

B Future Conditions.

1. *Subjunctive in Protasis with Future Apodosis.*

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with ἐάν (Epic εἴ κε). The apodosis takes the future indicative or some other form expressing future time. *E.g.*

Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνῃ, αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα, *if Alexander shall slay Menelaus, then let him have Helen and all the goods himself.* Hom. Ἤν τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him.* Ἐὰν οὖν ἴῃς νῦν, πότε ἔσει οἴκοι; *if therefore you go now, when will you be at home?*

Remark. The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive; but the ordinary modern English uses *if he goes* even when the time is clearly future.

Note 1. The future indicative with εἰ is very often used for the subjunctive in conditions of this class, as a still more vivid form of expression; as εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά, *if you do not (shall not) restrain your tongue, you will have trouble.* This common use of the future, in which it is merely a more vivid form than the subjunctive, must not be confounded with that of § 221, Note.

Note 2. In Homer εἰ (without ἄν or κέ) is often used with the subjunctive, apparently in the same sense as εἴ κε or ἤν; as εἰ δὲ νῆ' ἐθέλῃ ὀλέσαι, *but if he shall wish to destroy our ship.* The same use of εἰ for ἐάν is found occasionally even in Attic poetry. See § 239, N. 1.

For the Homeric subjunctive with κέ in apodosis, see § 255, Note.

2. *Optative in Protasis and Apodosis.*

§ 224. When a supposed future case is stated in a *less distinct* and *vivid* form (as in English, *if I should go*), the protasis takes the optative with εἰ, and the apodosis takes the optative with ἄν. *E.g.*

Εἴης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς, *you would not be endurable, if you should be in prosperity.* Οὐ πολλὴ ἂν ἀλογία εἴη, εἰ

φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; would it not be a great absurdity, if such a man should fear death? Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἂν λέξειεν, *but the house itself, if it should find a voice, would speak most plainly.*

The *future* optative cannot be used in protasis or apodosis, except in indirect discourse representing the future indicative (see the third example under § 247).

NOTE 1. Ἄν is very rarely omitted in an apodosis of this class. Most examples occur in Homer; as ὃ οὐ δύο γ' ἄνδρε φέροιεν, *which two men could not carry (if they should try)*. But ἄν is sometimes omitted in the Attic poets after such expressions as οὐκ ἔσθ' ὅπως and οὐκ ἔστιν ὅστις (see Aesch. *Prom.* 292, Eur. *Alc.* 52).

NOTE 2. For the Homeric optative used like the past tenses of the indicative in conditions, see § 222, N. 3.

II. PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the apodosis expresses a *customary* or *repeated* action or a *general truth*, and the protasis refers in a general way to any one of a class of acts. Here the protasis has the subjunctive with ἐάν after present tenses, and the optative with εἰ after past tenses. The apodosis has the present or imperfect indicative, or some other form which implies *repetition*. *E.g.*

Ἦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near, no one is (ever) willing to die.* Ἅπας λόγος, ἂν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, *all speech, if deeds are wanting, appears a vain and empty thing.* Εἴ τινας θορυβουμένους αἴσθοιτο, κατασβεννύναι τὴν ταραχὴν ἐπειρᾶτο, *if he saw any falling into disorder* (or *whenever he saw*, &c.), *he (always) tried to quiet the confusion.* Εἴ τις ἀντείποι, εὐθὺς τεθνήκει, *if any one refused, he was immediately put to death.*

REMARK. The gnomic aorist (§ 205, 2), which is a primary tense (§ 201), can always be used here in the apodosis with the subjunctive depending on it; as ἤν τις παραβαίνῃ, ζημίαν αὐτοῖς ἐπέθεσαν, *if any one transgresses, they impose a penalty on him.*

NOTE 1. The indicative is occasionally used in the place of the subjunctive or optative in general suppositions; that is, these sentences may follow the construction of ordinary present and past suppositions (§ 221), as in Latin and English; as εἴ τις δύο ἢ καὶ

πλέους τις ἡμέρας λογίζεται, μάταιός ἐστιν, *if any one counts on two or even more days, he is a fool.* See § 233, N. 1.

NOTE 2. Here, as in ordinary protasis (§ 223, N. 2), εἰ is sometimes used with the subjunctive in poetry for ἐάν or εἴ κε.

PECULIAR FORMS OF CONDITIONAL SENTENCES.

Ellipsis and Substitution in Protasis or Apodosis.

§ **226.** 1. The protasis sometimes is not expressed in its regular form with εἰ or ἐάν, but is contained in a participle, or implied in an adverb or some other part of the sentence. When a participle represents the protasis, its *tense* is always that in which the verb itself would have stood in the indicative, subjunctive, or optative. The present (as usual) includes the imperfect. *E.g.*

Πῶς δίκης οὔσης ὁ Ζεὺς οὐκ ἀπόλωλεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν). Σὺ δὲ κλύων εἴσει τάχα, *but you will soon know, if you listen* (= ἐὰν κλύῃς). Ἀπολοῦμαι μὴ τοῦτο μαθών, *I shall be ruined unless I learn this* (ἐὰν μὴ μάθω). Τοιαῦτά τἂν γυναιξὶ συνναίων ἔχοις, *such things would you have to endure if you should dwell among women* (i.e. εἰ συνναίοις). Ἠπίστησεν ἄν τις ἀκούσας, *any one would have disbelieved such a thing if he had heard it* (*i.e.* εἰ ἤκουσεν). Μαμμᾶν δ' ἂν αἰτήσαντος (sc. σοῦ) ἠκόν σοι φέρων ἂν ἄρτον, *and if you* (ever) *cried for food* (εἰ αἰτήσειας, § 225), *I used to come to you with bread* (§ 206).

Διά γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτε, *if it had depended on yourselves, you would long ago have been ruined.* Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm* (the protasis being in οὕτω). Οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι, *nor should I justly* (i.e. *if I had justice*) *fall into any trouble.*

2. The protasis is often altogether omitted, leaving the optative or indicative with ἄν alone as an apodosis.

(*a*) Here there is sometimes a definite protasis suggested by the context or by the circumstances. *E.g.*

Οὐκ ἐσθίουσι πλείω ἢ δύνανται φέρειν· διαρραγεῖεν γὰρ ἄν, *they do not eat more than they can carry; for* (*if they did*) *they would burst.* Ἦγετε τὴν εἰρήνην ὅμως· οὐ γὰρ ἦν ὅ τι ἂν ἐποιεῖτε, *you still kept the peace; for there was nothing which you could have done* (*if you had not*).

should do the opposite? Εἰ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, *if these had a right to secede, you cannot (could not) possibly hold your power rightfully.*

NOTE. Sometimes a protasis contains the adverb ἄν, belonging not to εἰ, but to the verb. Here the verb is also an apodosis at the same time; as εἰ μὴ ποιήσαιτ' ἂν τοῦτο, *if (it is true that) you would not do this* (i.e. *if it should be necessary*), which differs entirely from εἰ μὴ ποιήσαιτε τοῦτο, *if you should not do this;* εἰ τοῦτο ἰσχυρὸν ἦν ἂν αὐτῷ τεκμήριον, *if this would have been a strong proof for him* (*if he had had it*).

2. The apodosis is sometimes introduced by the conjunction δέ, which cannot be translated in English. *E.g.*

Εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι, *but if they do not give her up, then I will take her myself.*

Εἰ after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder*, *contentment*, *disappointment*, *indignation*, &c. take a protasis with εἰ where a causal sentence would seem more natural. So *miror si* in Latin. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, *and I wonder that no one of you is either concerned or angry* (lit. *if no one of you is*, &c., *I wonder*). See also § 248, 2, for the principle of indirect discourse applied to these sentences.

NOTE. Such verbs are especially θαυμάζω, αἰσχύνομαι, ἀγαπάω, and ἀγανακτέω. They sometimes take ὅτι, *because*, and a causal sentence (§ 250).

III. RELATIVE AND TEMPORAL SENTENCES.

REMARK. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by ἕως, πρίν, and other particles meaning *until*, have special peculiarities, and are therefore treated separately (§§ 239, 240).

§ 229. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite

and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) Ταῦτα ἃ ἔχω ὁρᾷς, *you see these things which I have;* or ἃ ἔχω ὁρᾷς. Ὅτε ἐβούλετο ἦλθεν, *(once) when he wished, he came.*

(*Indefinite.*) Πάντα ἃ ἂν βούλωνται ἔξουσιν, *they will have everything which they may want;* or ἃ ἂν βούλωνται ἔξουσιν, *they will have whatever they may want.* Ὅταν ἔλθῃ, τοῦτο πράξω, *when he shall come* (or *when he comes*), *I will do this.* Ὅτε βούλοιτο, τοῦτο ἔπρασσεν, *whenever he wished, he (always) did this.* Ὡς ἂν εἴπω, ποιῶμεν, *as I shall direct, let us act.*

Definite Antecedent.

§ 230. A relative *as such* has no effect on the mood of the following verb. A relative with a definite antecedent therefore may take the indicative (with *οὐ* for its negative) or any other construction which could occur in an independent sentence. *E.g.*

Τίς ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν; i.e. *the place in which*, &c. Ἕως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, *(now) while there is an opportunity*, &c. Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, *he did not do this, in which he would have honored the people.* So ὃ μὴ γένοιτο, *may this not happen.*

Indefinite Antecedent. — Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, and is often called a protasis, the antecedent clause being called the apodosis. Such a relative is called a *conditional* relative. The negative particle is *μή*.

Note. Relative words (like *εἰ*, *if*) take *ἄν* before the subjunctive. (See § 207, 2.) With *ὅτε*, *ὁπότε*, *ἐπεί*, and *ἐπειδή*, *ἄν* forms *ὅταν*, *ὁπόταν*, *ἐπάν* or *ἐπήν* (Ionic *ἐπεάν*), and *ἐπειδάν*. Ἄ with *ἄν* may form *ἄν*. In Homer we generally find *ὅτε κε*, &c. (like *εἴ κε*, § 219, 2), or *ὅτε*, &c. alone (§ 234).

§ 232. The conditional relative sentence has *four* forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221–224).

1. Present or past condition *simply stated* (§ 221). *E.g.*

Ὅ τι βούλεται δώσω, *I will give him whatever he (now) wishes* (like εἴ τι βούλεται, δώσω, *if he (now) wishes anything, I will give it*). Ἃ μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι, *what I do not know, I do not even think I know* (like εἴ τινα μὴ οἶδα, *if there are any things which I do not know*).

2. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact*, § 222). *E.g.*

Ἃ μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *he would not have given what he had not wished to give* (like εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, *if he had not wished to give certain things, he would not have given them*). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα, *we should not (then) be undertaking to do (as we now are) things which we did not understand* (like εἴ τινα μὴ ἠπιστάμεθα, *if there were any things which we did not understand*, the whole belonging to a supposition not realized). So ὃν γῆρας ἔτετμεν, *Od.* i. 217.

This case occurs much less frequently than the others.

3. Future condition in the *more vivid* form (§ 223). *E.g.*

Ὅ τι ἂν βούληται, δώσω, *I will give him whatever he may wish* (like ἐάν τι βούληται, δώσω, *if he shall wish anything, I will give it*). Ὅταν μὴ σθένω, πεπάνσομαι, *when I (shall) have no more strength, I shall cease.* Ἀλόχους καὶ νήπια τέκνα ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἕλωμεν, *we will carry them as soon as we shall have taken the city.* Hom.

Note. The future indicative cannot generally be substituted for the subjunctive here, as it can in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). *E.g.*

Ὅ τι βούλοιτο, δοίην ἄν, *I should give him whatever he might wish* (like εἴ τι βούλοιτο, δοίην ἄν, *if he should wish anything, I should give it*). Πεινῶν φάγοι ἂν ὁπότε βούλοιτο, *if he were hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο, *if he should ever wish*).

§ **233.** The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. *E.g.*

Ὅ τι ἂν βούληται δίδωμι, *I (always) give him whatever he wants* (like ἐάν τι βούληται, *if he ever wants anything*). Ὅ τι βούλοιτο

ἐδίδουν, I (always) gave him whatever he wanted (like *εἴ τι βούλοιτο*). *Συμμαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους. all wish to be allies of those whom they see prepared.* *Ἡνίκ' ἂν οἴκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, when they get home, they do things unbearable.* *Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἶεν ἠρώτα, καὶ ἐπεὶ πύθοιτο ἐπῄνει, he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.* *Ἐπειδὴ δὲ ἀνοιχθείη, εἰσῄειμεν παρὰ τὸν Σωκράτη, and (each morning) when the prison was opened, we went in to Socrates.*

NOTE 1. The indicative sometimes takes the place of the subjunctive or optative here, as in the general suppositions of common protasis (see § 225, N. 1). This occurs especially in poetry after the indefinite relative *ὅστις*, which itself expresses the same idea of indefiniteness which *ὅς* with the subjunctive or optative usually expresses; as *ὅστις μὴ τῶν ἀρίστων ἅπτεται βουλευμάτων, κάκιστος εἶναι δοκεῖ, whoever does not cling to the best counsels seems to be most base.* Soph. *Antig.* 178. (Here *ὃς ἂν μὴ ἅπτηται* would be the common prose expression.) Such examples belong under § 232, 1.

NOTE 2. Homeric similes sometimes have *ὡς, ὥς τε, ὡς ὅτε, ὡς ὅς* (seldom *ὥς κε*, &c.), with the subjunctive, where we should expect the present indicative, which is sometimes used; as *ὡς γυνὴ κλαίῃσι, ... ὡς Ὀδυσεύς*, &c., *as a wife weeps, so did Ulysses*, &c. *Odyss.* viii. 523. See *Odyss.* v. 328; *Il.* x. 5; xi. 67.

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis and apodosis may have different forms (§ 227, 1); the simple relative is sometimes found in poetry with the subjunctive (like *εἰ* for *ἐάν* or *εἴ κε*, § 223, N. 2); the relative clause may depend on an infinitive, participle, or other construction (§ 226, 3 and 4); and the conjunction *δέ* may connect the relative clause to a following antecedent clause (§ 227, 2).

Assimilation in Conditional Relative Clauses.

§ 235. 1. When a conditional relative clause *referring to the future* depends on a subjunctive or optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. *E.g.*

Ἐάν τινες οἱ ἂν δύνωνται τοῦτο ποιῶσι, καλῶς ἕξει, if any who may be able shall do this, it will be well; εἴ τινες οἱ δύναιντο τοῦτο ποιοῖεν, καλῶς ἂν ἔχοι, if any who should be (or *were*) *able should do this, it*

would be well. Εἴθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν, *O that all who may be* (or *were*) *able would do this.* (Here the optative ποιοῖεν, § 251, 1, makes οἱ δύναιντο preferable to οἱ ἂν δύνωνται, which would express the same idea). Τεθναίην ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die whenever I shall no longer care for these* (ὅταν μέλῃ would express the same idea). So in Latin: Injurias quas ferre *nequeas* defugiendo *relinquas.*

2. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

Εἴ τινες οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν, *if any who had been able had done this, it would have been well.* Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμμην, *if I were speaking to you in the dialect and in the manner in which I had been brought up* (all introduced by εἰ ξένος ἐτύγχανον ὤν, *if I happened to be a foreigner*). So in Latin: Si solos eos *diceres* miseros quibus moriendum *esset*, neminem tu quidem eorum qui *viverent exciperes.*

NOTE. All clauses which come under this principle of assimilation are really protases, and belong equally under § 232, 2, 3, or 4. This principle often decides which form shall be used in future conditions.

Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a *purpose. E.g.*

Πρεσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, *to send an embassy to say this, and to be present at the transactions.* Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω, *for I have no money to pay the fine with.*

The antecedent here may be definite or indefinite; but the negative particle is always μή, as in final clauses.

NOTE 1. In Homer, the subjunctive (with κέ joined to the relative) is commonly found in this construction after primary tenses, and the optative (without κέ) after secondary tenses. The optative is sometimes found even in Attic prose, usually depending on another optative.

NOTE 2. Ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, which commonly takes the infinitive (§ 267), sometimes takes the future indicative; as ἐπὶ τούτῳ ὑπεξίσταμαι, ἐφ' ᾧτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, *I withdraw on this condition, that I shall be ruled by none of you.* Hdt.

NOTE 3. In this construction the future indicative is very rarely changed to the future optative after past tenses.

§ 237. Ὥστε (sometimes ὡς), *so that*, which generally takes the infinitive (§ 266, 1), is sometimes followed by the indicative to express a *result*. The negative is *οὐ*. *E.g.*

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

Remark. When ὥστε takes the infinitive (with negative μή), the action of the verb is stated more distinctly as a *result* depending on the action of the leading verb; the indicative emphasizes the action rather as an independent fact. Thus, in the preceding example, we might have had ἐλπίζειν, when the more natural translation would have been *are you so senseless as to expect*. Sometimes it is indifferent whether the indicative or the infinitive is used with ὥστε.

Note. A simple relative sentence with ὅς or ὅστις sometimes denotes a *result*, where ὥστε would be expected; as τίς οὕτως εὐήθης ἐστὶν, ὅστις ἀγνοεῖ; *who is so simple as not to know?*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative. The verb is in the indicative, as in ordinary causal sentences (§ 250). *E.g.*

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως). Δόξας ἀμαθὴς εἶναι, ὃς .... ἐκέλευε, *having seemed unlearned, because he commanded*, &c.

Compare causal relative sentences in Latin.

Temporal Particles signifying Until and Before that.

§ 239. 1. When ἕως, ἕστε, ἄχρι, μέχρι, and ὄφρα, *until*, refer to a definite point of past time, they take the indicative. *E.g.*

Νῆχον πάλιν, ἕως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came into a river*. Hom. Ταῦτα ἐποίουν, μέχρι σκότος ἐγένετο, *this they did until darkness came on.*

2. These particles follow the construction of conditional relatives in the last three forms which correspond to ordinary protasis, and in general suppositions. *E.g.*

Ἐπίσχες, ἕστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἴποιμ' ἄν .... ἕως παρατείναιμι τοῦτον, *I would tell him*, &c., *until I put him to the torture* (§ 232, 4; § 235, 1). Ἡδέως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ .... ἀπέδωκα.

I should (in that case) gladly have continued to talk with him until I had given him back, &c. (§ 232, 2; § 235, 2). Ἃ δ' ἂν ἀσύντακτα ᾖ, ἀνάγκη ταῦτα ἀεὶ πράγματα παρέχειν, ἕως ἂν χώραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμένομεν ἑκάστοτε, ἕως ἀνοιχθείη τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233), or *until the prison should be opened* (Note 2).

Note 1. The omission of ἄν after these particles and πρίν, when the verb is in the subjunctive, is more common than it is after εἰ or ordinary relatives (§ 223, N. 2), occurring sometimes in Attic prose; as μέχρι πλοῦς γένηται, Thuc. i. 137.

Note 2. Clauses introduced by ἕως, &c. and by πρίν frequently imply a *purpose;* see the examples under 2. When these clauses depend upon a past tense, they admit the double construction of indirect discourse (§ 248, 3), like final clauses (§ 216, 2). See examples under § 248, 3.

§ 240. 1. When πρίν, *before, until*, is not followed by the infinitive (see below, 2), it takes the indicative, subjunctive, or optative, following the principles already stated for ἕως (§ 239). *E.g.*

Οὐκ ἦν ἀλέξημ' οὐδέν, πρίν γ' ἐγώ σφισιν ἔδειξα, &c., *there was no relief, until I showed them*, &c. (§ 239, 1). Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῷ δίκην. *I must not leave this place until he is punished* (§ 232, 3). Οὐκ ἂν εἰδείης πρὶν πειρηθείης, *you would not know until you had (should have) tested it* (§ 232, 4; § 235, 1). Ἐχρῆν μὴ πρότερον συμβουλεύειν, πρὶν ἡμᾶς ἐδίδαξαν, &c., *they ought not to have given advice until they had instructed us*, &c. (§ 232, 2; § 235, 2). Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπιόντας, πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them* (§ 233). Οὐδαμόθεν ἀφίεσαν, πρὶν παραθείεν αὐτοῖς ἄριστον, *they dismissed them from no place before they had set a meal before them* (§ 233). Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθείη θηρῶν, *he forbade any one to shoot until Cyrus should be sated with the hunt* (§ 239, 2, N. 2; § 248, 3).

For πρίν without ἄν with the subjunctive, see § 239, N. 1.

2. In constructions in which πρίν (following the principle of ἕως, § 239) might take the subjunctive or optative, these moods are generally used only when the leading verb is *negative* or interrogative with an implied negative. It takes the indicative (when that would be allowed by the construction) after both negative and affirmative sentences, but chiefly after negatives.

When πρίν does not take the indicative, subjunctive, or optative, it is followed by the infinitive (§ 274). In Homer, the infinitive is the form regularly used after πρίν, without regard to the leading sentence.

NOTE. Πρίν is by ellipsis for πρὶν ἥ (*priusquam*), and is probably for προ-ιον (προ-ιν), a comparative of πρό, *before*. Πρὶν ἥ, πρότερον ἥ, and πρόσθεν ἥ may be used in the same constructions as πρίν itself.

IV. INDIRECT DISCOURSE.

General Principles.

§ 241. 1. A *direct* quotation or question gives the exact words of the original speaker or writer. In an *indirect* quotation or question the original words conform to the construction of the sentence in which they are quoted.

Thus the words ταῦτα βούλομαι may be quoted either *directly*, λέγει τις "ταῦτα βούλομαι," or *indirectly*, λέγει τις ὅτι ταῦτα βούλεται or φησί τις ταῦτα βούλεσθαι, *some one says that he wishes for this*. So ἐρωτᾷ "τί βούλει;" *he asks*, "*what do you want?*" But ἐρωτᾷ τί βούλεται, *he asks him what he wants*.

2. Indirect quotations may be introduced by ὅτι or ὡς, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

NOTE. Ὅτι, *that*, occasionally introduces even a direct quotation; as in *Anab.* i. 6, 8.

3. Indirect *questions* follow the same rule as indirect quotations in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly express the words or thought of any person, even past thoughts of the speaker himself (§ 248).

§ 242. 1. Indirect quotations after ὅτι and ὡς and indirect questions follow these general rules:—

(*a*) After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.

(*b*) After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

NOTE. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences. The aorist indicative likewise remains unchanged when it belongs to a *dependent* clause of the direct discourse (§ 247); but when it belongs to the *leading* clause, it is changed to the optative like the primary tenses (§ 243).

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle (*ἄν* being retained when there is one), and its dependent verbs follow the preceding rule.

3. *Ἄν* is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but *ἄν* belonging to a relative word or particle in the direct form (§ 207, 2) is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

NOTE. Ἄν is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have *μή* where *οὐ* would be used in direct discourse (§ 283, 3).

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after ὅτι and ὡς, and in Indirect Questions.

§ 243. When the direct form is an indicative (without *ἄν*), the principle of § 242, 1, gives the following rule

for indirect quotations after ὅτι or ὡς and for indirect questions: —

After primary tenses the verb retains both its mood and its tense. After secondary tenses it is either changed to the *same tense* of the *optative* or retained in the original *mood* and *tense*. *E.g.*

Λέγει ὅτι γράφει, *he says that he is writing*; λέγει ὅτι ἔγραφεν, *he says that he was writing*; λέγει ὅτι ἔγραψεν, *he says that he wrote*; λέξει ὅτι γέγραφεν, *he will say that he has written*. Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἀγνοῶ τί ποιήσουσιν, *I do not know what they will do*.

Εἶπεν ὅτι γράφοι or ὅτι γράφει, *he said that he was writing* (he said γράφω). Εἶπεν ὅτι γράψοι or ὅτι γράψει, *he said that he would write* (he said γράψω). Εἶπεν ὅτι γράψειεν or ὅτι ἔγραψεν, *he said that he had written* (he said ἔγραψα, *I wrote*). Εἶπεν ὅτι γεγραφὼς εἴη or ὅτι γέγραφεν, *he said that he had written* (he said γέγραφα, *I have written*).

(Opt.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἴοιτο μὲν εἶναι σοφὸς, εἴη δ' οὔ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἴεται μὲν . . . ἔστι δ' οὔ). Ὑπεισὼν ὅτι αὐτὸς τἀκεῖ πράξοι, ᾤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τἀκεῖ πράξω). Ἔλεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεύς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, and the question was ἐκ τίνος ἐστὶν ὁ πόλεμος;). Ἤρετο εἴ τις ἐμοῦ εἴη σοφώτερος, *he asked whether there was any one wiser than I* (i.e. ἔστι τις σοφώτερος;).

(Indic.) Ἔλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ἕξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἦκε δ' ἀγγέλων τις ὡς Ἠλάτεια κατείληπται, *some one was come with a report that Elatea had been taken* (here the perfect optative might have been used). Ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;). Ἐβουλεύοντο τίν' αὐτοῦ καταλείψουσιν, *they were considering* (*the question*) *whom they should leave here*.

Note 1. The imperfect and pluperfect regularly remain unchanged in this construction after secondary tenses (§ 242, 1, N.). But occasionally the present optative represents the imperfect here; as ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, *they replied that there had been no witness present* (οὐδεὶς παρῆν), where the context makes it clear that παρείη does not stand for πάρεστι. See § 203, N. 1.

Note 2. In a few cases the Greek changes a present indicative to the *imperfect*, or a perfect to the *pluperfect*, in this construction,

instead of retaining it or changing it to the optative; as ἐν ἀπορίᾳ ἦσαν, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, προὐδεδώκεσαν δὲ αὐτοὺς οἱ βάρβαροι, *they were in despair, considering that they were at the King's gates, and that the barbarians had betrayed them.* (See the whole passage, *Anab.* iii. 1, 2.) This is also the English usage.

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions, after a primary tense, an *interrogative subjunctive* (§ 256) retains its mood and tense; after a secondary tense, it may be either changed to the same tense of the optative or retained in the subjunctive. *E.g.*

Βουλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (πῶς σε ἀποδρῶ;). Οὐκ οἶδ' εἰ Χρυσάντᾳ τούτῳ δῶ, *I do not know whether I shall give them to Chrysantas here.* Οὐκ ἔχω τί εἴπω, *I do not know what I shall say* (τί εἴπω;) Non habeo quid dicam. Ἐπήροντο εἰ παραδοῖεν τὴν πόλιν, *they asked whether they should give up the city* (παραδῶμεν τὴν πόλιν; *shall we give up the city?*). Ἠπόρει ὅ τι χρήσαιτο τῷ πράγματι, *he was at a loss how to deal with the matter* (τί χρήσωμαι;). Ἐβουλεύοντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσωνται, *they were deliberating whether they should burn them or dispose of them in some other way.*

Note 1. An interrogative subjunctive may be changed to the optative when the leading verb is in the optative, contrary to the general usage in indirect discourse (§ 201, N. 2); as οὐκ ἂν ἔχοις ὅ τι εἴποις, *you would not know what to say.*

Note 2. In these cases εἰ (not ἐάν) is used for *whether*, before the subjunctive as well as the optative: see the second example.

Indicative or Optative with ἄν.

§ 245. An indicative or optative with ἄν retains its mood and tense (with ἄν) unchanged in indirect discourse after ὅτι or ὡς and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο ἂν ἐγένετο, *he says* (or *said*) *that this would have happened;* ἔλεγεν ὅτι οὗτος δικαίως ἂν ἀποθάνοι, *he said that this man would justly die.* Ἠρώτων εἰ δοῖεν ἂν τὰ πιστά, *they asked whether they would give the pledges* (δοίητε ἄν;).

Infinitive and Participle in Indirect Quotation.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with ἄν can represent the *corresponding* tenses of either indicative or optative with ἄν. *E.g.*

Ἀρρωστεῖν προφασίζεται, *he pretends that he is ill*; ἐξώμοσεν ἀρρωστεῖν τουτονί, *he took an oath that this man was ill.* Κατασχεῖν φησι τούτους, *he says that he detained them.* Ἔφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had offered a reward for him.* Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, *he promises to do what is right.* See examples under § 203, and N. 1.

Ἤγγειλε τούτους ἐρχομένους, *he announced that these were coming* (οὗτοι ἔρχονται); ἀγγέλλει τούτους ἐλθόντας, *he announces that these came*: ἀγγέλλει τοῦτο γενησόμενον, *he announces that this will be done*: ἤγγειλε τοῦτο γενησόμενον, *he announced that this would be done*; ἤγγειλε τοῦτο γεγενημένον, *he announced that this had been done* (τοῦτο γεγένηται).

See examples of ἄν with infinitive and participle under § 211.

NOTE. The infinitive is said *to stand in indirect discourse* and its tenses correspond to those of the finite moods, when it depends on a verb implying *thought* or the *expression of thought*, and when *also* the thought, *as originally conceived*, would have been expressed by some tense of the indicative (with or without ἄν) or optative (with ἄν), and can therefore be transferred without change of tense to the infinitive. Thus in βούλεται ἐλθεῖν, *he wishes to go*, ἐλθεῖν represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in φησὶν ἐλθεῖν, *he says that he went*, ἐλθεῖν represents ἦλθον of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (§§ 243–246).

After primary tenses the dependent verbs of the quotation retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* sub-

junctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged. *E.g.*

Ἂν ὑμεῖς λέγητε, ποιήσειν (φησὶν) ὃ μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει, *if you (shall) say so, he says he will do whatever does not bring shame or discredit to him.* Here no change is made, except in ποιήσειν (§ 246).

Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταιντο, *he replied, that they were learning what they did not understand* (he said μανθάνουσιν ἃ οὐκ ἐπίστανται, which might have been retained). Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο, *he announced that if he should catch any one running away, he should treat him as an enemy* (he said εἴ τινα λήψομαι, χρήσομαι, § 223, N. 1). Ἐνόμιζεν, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἕξειν, *he believed that he should hold all those places securely which he should take from the city beforehand* (ὅσ' ἂν προλάβω, ἕξω). Ἐδόκει μοι ταύτῃ πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, *it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved* (here we might have had εἰ λάθοιμι, σωθησοίμην). Ἔφασαν τοὺς ἄνδρας ἀποκτενεῖν οὓς ἔχουσι ζῶντας, *they said that they should kill the men whom they had living* (ἀποκτενοῦμεν οὓς ἔχομεν, which might have been changed to ἀποκτενεῖν οὓς ἔχοιεν). Πρόδηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε, *it was plain that this would be so unless you should prevent* (τοῦτο ἔσται, εἰ μὴ κωλύσετε, which might have become εἰ μὴ κωλύσοιτε). Ἤλπιζον τοὺς Σικελοὺς ταύτῃ, οὓς μετεπέμψαντο, ἀπαντήσεσθαι, *they hoped the Sikels whom they had sent for would meet them here* (N. 2).

NOTE 1. One verb may be changed to the optative while another is retained; as δηλώσας ὅτι ἕτοιμοί εἰσι μάχεσθαι, εἴ τις ἐξέρχοιτο, *having shown that they were ready to fight if any one should come forth* (ἕτοιμοί εἰσιν, ἐάν τις ἐξέρχηται). This sometimes causes a great variety of constructions in the same sentence.

NOTE 2. The *aorist* indicative is not changed to the aorist optative in dependent clauses, because the latter tense is commonly used to represent the aorist subjunctive. In dependent clauses in which confusion would be impossible (as in *causal* sentences, which never have a subjunctive), even an aorist indicative may become optative.

For the imperfect and pluperfect see § 242, 1 (*b*), Note.

NOTE 3. A dependent optative of the direct form naturally remains unchanged in all indirect discourse.

NOTE 4. Occasionally a dependent present or perfect indicative is changed to the imperfect or pluperfect, as in the leading clause (§ 243, N. 2).

§ 248. The principles of § 247 apply also to *any dependent clause* (in a sentence of any kind) which expresses indirectly the *past thoughts* of any person, even of the speaker himself.

This applies especially to the following constructions: —

1. Clauses depending on an infinitive after verbs of *wishing*, *commanding*, *advising*, &c., which imply *thought*, although the infinitive after them is not in indirect discourse (§ 246, Note).

2. Clauses containing a protasis with the apodosis implied in the context (§ 226, 4, N. 1), or with the apodosis expressed in a verb like θαυμάζω (§ 228).

3. Temporal clauses expressing a *past intention* or *purpose*, especially those introduced by ἕως or πρίν after past tenses.

4. Even ordinary relative sentences, which would regularly take the indicative.

This affects the construction of course only after past tenses. *E.g.*

(1) Ἐβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen.* (Here ἐβούλοντο ἐλθεῖν, ἐὰν τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived. Here ἐλθεῖν is not in indirect discourse. (§ 226, 4; § 246, N.) Ἐκέλευσεν ὅ τι δύναιντο λαβόντας μεταδιώκειν, *he commanded them to take what they could and pursue* (he said ὅ τι ἂν δύνησθε, *what you can*, and therefore we might have had ὅ τι ἂν δύνωνται). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing.* (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used.)

(2) Ὠικτειρον, εἰ ἁλώσοιντο, *they pitied them, in case they should be captured* (the thought being εἰ ἁλώσονται, which might have been retained). Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἴ τῶν ἀγρίων τι φανείη θηρίων, *he sends (sent) guards, to guard him and (to be ready) in case any of the savage beasts should appear* (the thought being ἐάν τι φανῇ). Τἆλλα, ἢν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, *they made the other preparations, (to be ready) in case the Athenians should still venture a naval battle.* Ἔχαιρον ἀγαπῶν εἴ τις ἐάσοι, *I rejoiced, being content if any one would let it pass* (the

thought was *ἀγαπῶ εἴ τις ἐάσει*). *Ἐθαύμαζεν εἴ τις ἀργύριον πράττοιτο, he wondered that any one demanded money* (Xen. *Mem.* i. 2, 7); but in the same book (i. 1, 13) we find *ἐθαύμαζε δ' εἰ μὴ φανερὸν αὐτοῖς ἐστιν, he wondered that it was not plain.*

(3) *Σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα εἰς Λακεδαίμονα, they made a truce, (to continue) until what had been said should be reported at Sparta* (their thought was *ἕως ἂν ἀπαγγελθῇ*, which might have been retained). *Οὐ γὰρ δὴ σφέας ἀπίει ὁ θεὸς τῆς ἀποικίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην*, i.e. *until they should come*, &c. (where *ἀπίκοιντο* might have been used). Hdt. *Μένοντες ἕστασαν ὁππότε πύργος Τρώων ὁρμήσειε, they stood waiting until* (for the time *when*) *a column should rush upon the Trojans.* Hom.

(4) *Καὶ ἤτεε σῆμα ἰδέσθαι, ὅ τι ῥά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο, he asked to see the token, which he was bringing (as he said) from Proetus. Κατηγόρεον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, they accused the Aeginetans for what (as they said) they had done in betraying Greece.*

For the same principle in causal sentences, see § 250, Note.

NOTE. On this principle, final and object clauses with *ἵνα, ὅπως, ὡς, μή*, &c. admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.) The same principle extends to all conditional and all conditional relative and temporal sentences depending on final or object clauses, as these too belong to the indirect discourse.

Ὅπως and Homeric Ὅ in Indirect Quotations.

§ 249. 1. In a few cases *ὅπως* is used for *ὡς* or *ὅτι* in indirect quotations, chiefly in poetry. *E.g.*

Τοῦτο μή μοι φράζ', ὅπως οὐκ εἶ κακός, do not tell me this, that you are not base. Soph.

2. Homer rarely uses *ὅ* (neuter of *ὅς*) for *ὅτι*. *E.g.*

Λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ, for you all see this, that my prize goes another way. Γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων, knowing that Apollo himself held over him his hands.

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by *ὅτι, ὡς, because, ἐπεί, ἐπειδή, ὅτε, ὁπότε, since*, and by other particles of similar meaning. They

take the indicative after both primary and secondary tenses. The negative particle is *οὐ*. *E.g.*

Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο, *for he pitied the Danai, because he saw them dying.* Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c., *since this is so, it is becoming*, &c.

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι, *they abused Pericles, because (as they said) being general he did not lead them out.* Thuc. (This assigns the *Athenians'* reason for abusing him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without εἴθε or εἰ γάρ (Hom. αἴθε, αἲ γάρ), *O that, O if.* The negative is μή, which can stand alone with the optative. *E.g.*

Αἲ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν, *O that the Gods would clothe me with so much strength.* Hom. Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερσὶν ἔχεις, *for the present may you continue to do these things which you have now in hand.* Hdt. Εἴθε φίλος ἡμῖν γένοιο, *O that you may become our friend.* Μηκέτι ζῴην ἐγώ, *may I no longer live.* Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die when I shall no longer care for these things* (§ 235, 1).

For the distinction between the present and aorist see § 202, 1.

NOTE 1. In poetry εἰ alone is sometimes used with the optative in wishes; as εἴ μοι γένοιτο φθόγγος ἐν βραχίοσιν, *O that I might find a voice in my arms.* Eur.

NOTE 2. The poets, especially Homer, sometimes prefix ὡς (not translatable) to the optative in wishes; as ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέζοι, *likewise may any other perish who may do the like.*

NOTE 3. In poetry, especially in Homer, the optative alone sometimes expresses a *concession* or *permission*, sometimes a *command* or *exhortation;* as αὖτις Ἀργείην Ἑλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen.* Τεθναίης, ὦ Προῖτ', ἢ κάκτανε Βελλεροφόντην, *either die, or kill Bellerophontes.* Here, and in the optative alone in wishes, we probably have an original independent use of the optative; while all the forms of wishes introduced by εἴθε, εἰ γάρ, or εἰ are elliptical protases, as is seen by the use of εἰ, and by the force of the tenses, which is the same as it is in protasis.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with εἴθε or εἰ γάρ, which here cannot be omitted. The imperfect and aorist are distinguished here as in protasis (§ 222). *E.g.*

Εἴθε τοῦτο ἐποίει, *O that he were doing this*, or *O that he had done this.* Εἴθε τοῦτο ἐποίησεν, *O that he had done this;* εἰ γὰρ μὴ ἐγένετο τοῦτο, *O that this had not happened.*

Εἴθ' εἶχες βελτίους φρένας, *O that thou hadst a better understanding.* Εἰ γὰρ τοσαύτην δύναμιν εἶχον, *O that I had so great power.* Εἴθε σοι τότε συνεγενόμην, *O that I had then met with you.*

NOTE 1. The aorist ὤφελον of ὀφείλω, *debeo*, and in Homer sometimes the imperfect ὤφελλον, are used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as ὤφελε τοῦτο ποιεῖν, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this (habitually)*; ὤφελε τοῦτο ποιῆσαι, *would that he had done this.* For the distinction made by the different tenses of the infinitive, see § 222, N. 2.

NOTE 2. Ὤφελον is negatived by μή (not οὐ), and it may even be preceded by εἴθε, εἰ γάρ, or ὡς; as μή ποτ' ὤφελον λιπεῖν τὴν Σκῦρον, *O that I had never left Scyros;* εἰ γὰρ ὤφελον οἷοί τε εἶναι, *O that they were able*, &c.; so ὡς ὤφελες ὀλέσθαι. As this is really an apodosis, like ἔδει, &c., with the infinitive (§ 222, N. 2), the use of εἴθε and εἰ γάρ with it is an anomaly: μή should perhaps be constructed with the infinitive.

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as λέγε, *speak thou;* φεῦγε, *begone!* ἐλθέτω, *let him come;* χαιρόντων, *let them rejoice.*

NOTE. A combination of a command and a question is found in such phrases as οἶσθ' ὃ δρᾶσον; *do — dost thou know what?*

§ 253. The *first person* of the subjunctive (generally *plural*) is used in exhortations. Its negative is μή. *E.g.*

Ἴωμεν, *let us go;* ἴδωμεν, *let us see;* μὴ τοῦτο ποιῶμεν, *let us not do this.*

NOTE. Both subjunctive and imperative may be preceded by ἄγε (ἄγετε), φέρε, or ἴθι, *come!* These words are used without regard to the number or person of the verb which follows; as ἄγε μίμνετε πάντες.

§ 254. In prohibitions, in the second and third persons, the *present imperative* or the *aorist subjunctive* is used with μή and its compounds. *E.g.*

Μὴ ποίει τοῦτο, *do not do this* (*habitually*), or *do not go on doing this*; μὴ ποιήσῃς τοῦτο, (simply) *do not do this.* Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ ἐνορκεῖτε, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths.*

The two forms have merely the usual distinction between the *present* and *aorist* (§ 202, 1).

NOTE. The *third person* of the aorist imperative sometimes occurs in prohibitions; the second person very rarely.

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE (IN HOMER). — INTERROGATIVE SUBJUNCTIVE. — SUBJUNCTIVE AND FUTURE INDICATIVE WITH οὐ μή.

§ 255. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw nor shall I ever see such men.* Καί ποτέ τις εἴπῃσιν, *and one will* (or *may*) *some time say.*

NOTE. This subjunctive may, like the future indicative, take ἄν or κέ to form an apodosis. See § 209, 2, with the example.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another *what he is to do.* It is negatived by μή. It is often introduced by βούλει or βούλεσθε (in poetry θέλεις or θέλετε). *E.g.*

Εἴπω ταῦτα; *shall I say this?* or βούλει εἴπω ταῦτα; *do you wish that I should say this?* Ποῖ τράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now wilt thou that we sit down and read?* Τί τις εἶναι τοῦτο φῇ; *what shall any one* (i.e. *I*) *say this is?*

So in τί πάθω; *what will become of me? what harm will it do me?* (lit. *what shall I undergo?*)

§ 257. The subjunctive and future indicative are used with the double negative *οὐ μή* in the sense of the future indicative with *οὐ*, but with more emphasis. *E.g.*

Οὐ μὴ πίθηται, he will not obey. *Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, for there is not, nor has there been, nor will there ever be,* &c. *Οὔ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, you never shall suffer this at my hands.* *Οὔ τοι μήποτέ σε . . . ἄκοντά τις ἄξει, no one shall ever take you against your will,* &c.

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The *aorist subjunctive* is generally used in these expressions.

NOTE. This construction in the *second* person sometimes expresses a strong *prohibition;* as *οὐ μὴ καταβήσει, do not come down* (lit. *you shall not come down*); *οὐ μὴ σκώψῃς, do not mock.* The future indicative and the aorist subjunctive are both allowed in this sense. The imperative force is to be explained as in the future used imperatively (§ 200, N. 8).

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of *ἐστί*; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. *E.g.*

Συνέβη αὐτῷ ἐλθεῖν, it happened to him to go; *ἐξῆν μένειν, it was possible to remain;* *ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; is it pleasant to have many enemies?* *φησὶν ἐξεῖναι τούτοις μένειν, he says it is possible for these to remain* (*μένειν* being subject of *ἐξεῖναι*). *Τὸ γνῶναι ἐπιστήμην λαβεῖν ἐστιν, to learn is to acquire knowledge.* *Τοῦτό ἐστι τὸ ἀδικεῖν, this is to commit injustice.* *Τὸ γὰρ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστὶν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα, for to fear death (the fear of death) is nothing else than to seem to be wise without being so.*

NOTE. These infinitives usually stand without the article; but whenever it is desired to make the infinitive more prominent as a *noun* (see the last examples), the article can be added. See § 260, 1, N. 2.

§ 260. The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action naturally implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learned by practice. *E.g.*

Βούλεται ἐλθεῖν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινοῦμέν σοι μένειν, *we advise you to remain*; προείλετο πολεμῆσαι, *he preferred to make war*; κελεύει σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσιν ἄρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι ἔχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*; ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

Note 1. The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3). In this construction the infinitive has no more reference to *time* than any other verbal noun would have, but the meaning of the verb generally gives it a reference to the future; as in ἀξιοῦται θανεῖν (above) θανεῖν expresses time only so far as θανάτου would do so in its place. Its negative is μή (§ 283, 3).

Note 2. When the infinitive is the object of a verb which does not commonly take this construction, it generally has the article; as τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, *Fate adjudged death to all*. Occasionally even the ordinary verbs included in § 260, 1 (as verbs of *wishing*) take the infinitive with τό as an object accusative, chiefly in poetry; as τὸ δρᾶν οὐκ ἠθέλησαν, *they were not willing to act*.

2. The object infinitive in indirect discourse (§ 203) follows a verb implying *thought* or the *expression of thought*, or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

Note 1. Of the three common verbs meaning *to say*, —
(*a*) φημί regularly takes the infinitive in indirect discourse;
(*b*) εἶπον takes ὅτι or ὡς with the indicative or optative;
(*c*) λέγω allows either construction, but in the *active* voice it generally takes ὅτι or ὡς.

NOTE 2. A relative clause depending on an infinitive in indirect discourse sometimes takes the infinitive by assimilation; as *ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ, (ἔφη) ἀνεῳγμένην καταλαμβάνειν τὴν θύραν, and when they came to the house, they found the door open (he said).* Herodotus allows this even after *εἰ, if,* and *διότι, because.*

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, able to do this: *δεινὸς λέγειν, skilled in speaking;* *ἄξιος τοῦτο λαβεῖν, worthy to receive this;* *πρόθυμος λέγειν, eager to speak;* *μαλακοὶ καρτερεῖν, (too) effeminate to endure:* *ἐπιστήμων λέγειν τε καὶ σιγᾶν, knowing how both to speak and to be silent.*

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, there is a necessity that all should withdraw; *κίνδυνος ἦν αὐτῷ παθεῖν τι, he was in danger of suffering something;* *ὥρα ἀπιέναι, it is time to go away;* *ἐλπίδας ἔχει τοῦτο ποιῆσαι, he has hopes of doing this.*

NOTE 1. Adjectives of this class are especially those denoting *ability, fitness, desert, readiness,* and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally *εἰμί*) an expression equivalent to a verb which takes the object infinitive. Most nouns take the infinitive *with the article* as an adnominal genitive (§ 262, 2).

NOTE 2. The article is sometimes prefixed to the infinitive here, as after verbs (§ 260, 1, N. 2). This shows more clearly its character as an object accusative; as *τὸ βίᾳ πολιτῶν δρᾶν ἔφυν ἀμήχανος, I am incapable of acting in defiance of the citizens.*

2. Any adjective or adverb may take the infinitive without the article as an accusative of *specification* (§ 160, 1). *E.g.*

Θέαμα αἰσχρὸν ὁρᾶν, a sight disgraceful to behold; *λόγοι ὑμῖν χρησιμώτατοι ἀκοῦσαι, words most useful for you to hear;* *τὰ χαλεπώτατα εὑρεῖν, the things hardest to find;* *πολιτεία χαλεπὴ συζῆν, a government hard to live under.* Κάλλιστα (adv.) *ἰδεῖν, in a manner most delightful to behold.*

REMARK. This infinitive is generally active rather than passive; as *πρᾶγμα χαλεπὸν ποιεῖν, a thing hard to do,* rather than *χαλεπὸν ποιεῖσθαι, hard to be done.*

NOTE. Nouns and even verbs may take the infinitive on this principle; as *θαῦμα ἰδέσθαι, a wonder to behold.* *Ἀριστεύεσκε μάχεσθαι, he was the first in fighting* (like *μάχην*). Hom.

§ **262.** 1. The infinitive may depend on a preposition, in which case the article *τοῦ*, *τῷ*, or *τό* must be prefixed. *E.g.*

Πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, before taking the oaths; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, besides receiving nothing by the embassy; διὰ τὸ ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι; do you think you would not be wronged on account of your being a stranger?

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner*, *means*, &c., the dative after verbs and adjectives, and sometimes in that of the genitive of *cause* or *purpose* (§ 173, 1). *E.g.*

Τοῦ πιεῖν ἐπιθυμία, a desire to drink; κρεῖττον τοῦ λαλεῖν, better than prating; ἐπέσχομεν τοῦ δακρύειν, we ceased our weeping (§ 263); *ἀήθεις τοῦ κατακούειν τινός εἰσιν, they are unused to obeying any one. Τῷ φανερὸς εἶναι τοιοῦτος ὤν, by having it evident that he was such a man; τῷ κοσμίως ζῆν πιστεύειν, to trust in an orderly life; ἴσον τῷ προστένειν, equal to lamenting beforehand. Μίνως τὸ ληστικὸν καθῆρει, τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ, Minos put down piracy, that his revenues might come in more abundantly.* Thuc.

§ **263.** 1. Verbs and expressions denoting *hindrance* or *freedom* from anything allow either the infinitive with *τοῦ* (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative *μή* without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. (See Note, and § 263, 2.) *E.g.*

Εἴργει σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning *he prevents you from doing this. Τὸν Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλῦσαι, they could not hinder Philip from passing through. Τοῦ δραπετεύειν ἀπείργουσι, they restrain them from running away. Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, which prevented (him) from ravaging Peloponnesus. Ἔξει αὐτοὺς τοῦ μὴ καταδῦναι, it will keep them from sinking.*

NOTE. When the leading verb is negatived (or interrogative implying a negative), the double negative *μὴ οὐ* is generally used rather than the simple *μή* with the infinitive (§ 283, 7) so that we

can say *οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, he does not prevent you from doing this.* Τοῦ *μὴ οὐ ποιεῖν* is rarely (if ever) used.

2. The infinitive with *τὸ μή* (sometimes with *τό* alone) may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. This infinitive with *τό* is less closely connected with the leading verb than are the forms just mentioned (1), and it may often be considered an accusative of *specification* (§ 160, 1), and sometimes (as after verbs of *denial*) an *object* accusative. Sometimes it expresses merely a *result*. *E.g.*

Τὸν ὅμιλον εἶργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, they prevented the crowd from injuring the neighboring parts of the city. *Κωλύσει σε τὸ δρᾶν, he will prevent you from acting* (§ 260, 1, N. 2). *Κίμωνα παρὰ τρεῖς ἀφεῖσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, they allowed Cimon by three votes to escape the punishment of death (they let him off from the punishment of death).* *Φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, fear stands by me instead of sleep, preventing me from closing my eyelids.*

Thus we have a *fifth* and a *sixth* form, *εἴργει σε τὸ μὴ τοῦτο ποιεῖν* and *εἴργει σε τὸ τοῦτο ποιεῖν*, added to those given in § 263, 1, as equivalents of the English *he prevents you from doing this.*

NOTE. Here, as above (1, Note) *μὴ οὐ* is used when the leading verb is negatived; as *οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, for this will not at all suffice to prevent him from falling.*

§ 264. The infinitive with its subject, object, or other adjuncts (sometimes including dependent clauses) may be preceded by the article, the whole standing as a single noun in any ordinary construction. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἂν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἂν ἔγωγε θείην, but the fact that we have not suffered this long ago, and that an alliance has appeared to us to balance these, if we shall wish to use it, — this I should ascribe as a benefaction to their good-will. Dem. (Here the whole sentence *τὸ . . . . χρῆσθαι* is the object of *θείην*.)

§ 265. The infinitive without the article may express a *purpose*. *E.g.*

Οἱ ἄρχοντες, οὓς εἵλεσθε ἄρχειν μου, the rulers, whom you chose to rule me. *Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, they delivered the*

city to them to guard. Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing them (something) to drink.*

NOTE. In Homer, where ὥστε is seldom used in its sense of *so as* (§ 266, N. 3), the simple infinitive may express a *result*; as τίς σφωε ξυνέηκε μάχεσθαι; *who brought them into conflict so as to contend?*

§ 266. 1. The infinitive after ὥστε, *so that, so as*, expresses a *result*. *E.g.*

Ἦν πεπαιδευμένος οὕτως, ὥστε πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα, *he had been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ, *and you delay, so that I wonder.*

2. The infinitive after ὥστε sometimes expresses a *condition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε (§ 267); and sometimes a *purpose*, like a final clause. *E.g.*

Ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves obey the King.* Πᾶν ποιοῦσιν ὥστε δίκην μὴ διδόναι, *they do everything so that they may not suffer punishment* (ἵνα μὴ διδῶσι might have been used).

NOTE 1. Ὡς sometimes takes the infinitive like ὥστε, generally to express a *result*, seldom to express a *purpose*.

NOTE 2. Ὥστε may also take the indicative to express a *result* (§ 237). For the distinction see § 237, Rem.

NOTE 3. Ὥστε in Homer usually means *as*, like ὥσπερ. (See § 265, Note.)

NOTE 4. (*a*) The infinitive with ὥστε or ὡς sometimes follows a comparative with ἤ; as ἐλάττω ἔχων δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν, *having too little power to aid his friends.*

(*b*) Sometimes ὥστε is omitted; as νόσημα μεῖζον ἢ φέρειν, *a disease too great to bear* (§ 261, 2, with Rem.).

NOTE 5. Verbs, adjectives, and nouns which commonly take the simple infinitive occasionally have the infinitive with ὥστε or ὡς; as ψηφισάμενοι ὥστε ἀμύνειν, *having voted to defend them;* πείθουσιν ὥστε ἐπιχειρῆσαι, *they persuade them to make an attempt;* φρονιμώτεροι ὥστε μαθεῖν, *wiser in learning;* ὀλίγοι ὡς ἐγκρατεῖς εἶναι, *too few to have the power;* ἀνάγκη ὥστε κινδυνεύειν, *a necessity of incurring risk* (§ 261, 1).

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition that*, sometimes *for the purpose of*. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we release you, but on this condition, that you shall no longer be a philosopher.* Αἱρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, *chosen for the purpose of compiling laws.*

For the future indicative after these words, see § 236, N. 2.

§ 268. The infinitive may stand *absolutely* in parenthetical phrases, generally with ὡς or ὅσον. *E.g.*

Τὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance.* So ὡς ἔπος εἰπεῖν, *so to speak;* ὡς συντόμως (or συνελόντι, § 184, 5) εἰπεῖν, *to speak concisely;* τὸ ξύμπαν εἰπεῖν, *on the whole;* ὡς ἀπεικάσαι, *to judge* (i.e. *as far as we can judge*); ὅσον γέ μ' εἰδέναι, *as far as I know;* ὡς ἐμοὶ δοκεῖν, or ἐμοὶ δοκεῖν, *as it seems to me;* οὐ πολλῷ λόγῳ εἰπεῖν, *not to make a long story, in short.* So ὀλίγου δεῖν, *to want little,* i.e. *almost;* in which δεῖν can be omitted.

Note. In certain cases εἶναι seems to be superfluous; especially in ἑκὼν εἶναι, *willing* or *willingly,* which generally stands in a *negative* sentence. So τὸ νῦν εἶναι, *at present;* τὸ τήμερον εἶναι, *to-day;* τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them;* τὴν πρώτην εἶναι, *at first* (Hdt.); ὡς πάλαια εἶναι, *considering their age* (Thuc.); and some other phrases.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. *E.g.*

Μή ποτε καὶ σὺ γυναικί περ ἤπιος εἶναι, *be thou never indulgent to thy wife.*

Note. The subject is here in the nominative; but in the three following constructions it is in the accusative.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. *E.g.*

Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἢ Τυδέος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus* (Hom.).

Note. This construction depends in thought on some word like εὔχομαι, *I pray,* or δός, *grant,* which is often expressed; as δὸς τίσασθαι.

§ 271. In *laws, treaties,* and *proclamations* the infinitive often depends on ἔδοξε or δέδοκται, *be it enacted,* or κελεύεται, *it is commanded;* which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου, &c., *and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder*, &c. *Ἔτη δὲ εἶναι τὰς σπονδὰς πεντήκοντα, and that the treaty shall continue fifty years.*

§ **272.** The infinitive, with or without *τό*, may be used to express surprise or indignation. *E.g.*

Τῆς μωρίας· τὸ Δία νομίζειν, ὄντα τηλικουτονί, what folly! to believe in Zeus when you are so big! So in Latin: Mene incepto *desistere* victam!

§ **273.** In narration, the infinitive often seems to stand for the indicative, when it depends on some word like *λέγεται, it is said*, in a preceding sentence. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, and coming to Argos, they were (it is said) setting out their cargo for sale (*διατίθεσθαι* is an imperfect infinitive, § 203, N. 1). Hdt. i. 1. See Hdt. i. 24, and Xen. *Cyr.* i. 3, 5.

§ **274.** *Πρίν, before, before that, until*, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after *affirmative* sentences, but in Homer without regard to the leading verb. *E.g.*

Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, they send him away before hearing him. Μεσσήνην εἵλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, we took Messene before the Persians obtained their kingdom.

For *πρίν* with the finite moods, see § 240.

NOTE. *Πρὶν ἤ, πρότερον ἤ, πρόσθεν ἤ, before that, sooner than*, and even *ὕστερον ἤ, later than*, may take the infinitive like *πρίν* alone. See § 240, Note.

THE PARTICIPLE.

§ **275.** The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ **276.** 1. The participle, like any other adjective, may qualify a noun. Here it must often be translated by a relative and a finite verb, especially when it is preceded by the article. *E.g.*

Ὁ παρὼν χρόνος, *the present time;* θεοὶ αἰὲν ἐόντες, *immortal Gods* (Hom.); πόλις κάλλει διαφέρουσα, *a city excelling in beauty;* ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated* (or *a well-educated man*); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip;* ἄνδρες οἱ τοῦτο ποιήσοντες, *men who are to do this.*

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ πεπεισμένοι, *those who have been convinced:* παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best:* ὁ τὴν γνώμην ταύτην εἰπών, *the one who gave this opinion:* τοῖς Ἀρκάδων σφετέροις οὖσι ξυμμάχοις προεῖπον, *they proclaimed to those who were their allies among the Arcadians.*

§ **277.** The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time;* the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). *E.g.*

Ταῦτα ἔπραττε στρατηγῶν, *he did this while he was general:* ταῦτα πράξει στρατηγῶν, *he will do this while he is general;* τυραννεύσας δὲ ἔτη τρία Ἱππίας ἐχώρει ἐς Σίγειον, *and when he had been tyrant three years, Hippias withdrew to Sigeum.*

2. *Cause, manner, means,* and similar relations, including *manner of employment.* *E.g.*

Λέγω δὲ τούτου ἕνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which,* &c. Προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them;* τοῦτο ἐποίησε λαθών, *he did this secretly;* ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch.* Ληιζόμενοι ζῶσιν, *they live by plunder.*

3. *Purpose* or *intention;* generally expressed by the *future* participle. *E.g.*

Ἦλθε λυσόμενος θύγατρα, *he came to ransom his daughter.* Hom. Πέμπειν πρέσβεις ταῦτα ἐροῦντας καὶ Λύσανδρον αἰτήσοντας, *to send ambassadors to say this and to ask for Lysander.*

4. *Condition;* the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition* or *limitation;* where the participle is generally to be translated by *although* and a verb. *E.g.*

Ὀλίγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things.*

6. Any *attendant* circumstance, the participle being merely *descriptive.* *E.g.*

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son;* παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, *taking the Boeotians with them, they marched against Pharsālus.*

Note 1. (*a*) The adverbs ἅμα, μεταξύ, εὐθύς, αὐτίκα, and ἐξαίφνης are often connected (in position and in sense) with the *temporal* participle, while grammatically they qualify the verb of the sentence; as ἅμα καταλαβόντες προσεκέατό σφι, *as soon as they overtook them, they pressed hard upon them;* Νεκὼς μεταξὺ ὀρύσσων ἐπαύσατο, *Necho stopped while digging (the canal).* Hdt.

(*b*) The participle denoting *opposition* is often strengthened by καίπερ or καί, *even* (poetic also καί . . . περ), in negative sentences οὐδέ or μηδέ, with or without περ; or by καὶ ταῦτα, *and that too;* as ἐποικτείρω νιν, καίπερ ὄντα δυσμενῆ, *I pity him, even though he is an enemy.* Οὐκ ἂν προδοίην, οὐδέ περ πράσσων κακῶς, *I would not be faithless, even though I am in a wretched state.*

Note 2. (*a*) The participles denoting *cause* or *purpose* are often preceded by ὡς. This shows that they express the idea of the subject of the leading verb or that of some other person prominent in the sentence, *without implying* that it is also the idea of the speaker or writer; as τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν, *they found fault with Pericles, on the ground that he had persuaded them to the war;* ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, *they are indignant, because (as they say) they have been deprived of some great blessings.*

(*b*) The participle denoting *cause* is often emphasized by ἅτε, οἷον, or οἷα, *as, inasmuch as;* but these particles have no such force as ὡς (above); as ἅτε παῖς ὤν, ἥδετο, *inasmuch as he was a child, he was pleased.*

NOTE 3. Ὥσπερ, *as*, very often precedes a *conditional* participle, belonging to an implied apodosis, to which the participle forms the protasis; as ὥσπερ ἤδη σαφῶς εἰδότες, οὐκ ἐθέλετ' ἀκούειν, *you are unwilling to hear, as (you would be) if you already knew it well.* Here ὥσπερ means merely *as;* the *if* belongs to the meaning of the participle. Compare ὥσπερ εἰ λέγοις, *as if you should say.* We find even ὥσπερ ἂν εἰ . . . ἡγούμενοι, *as if you believed* (Dem.).

The participle thus used with ὥσπερ has οὐ for its negative, not μή (§ 283, 4).

§ **278.** 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute.*

See § 183, and the examples there given. All the particles mentioned in the notes to § 277 can be used here.

NOTE. Sometimes a participle stands alone in the genitive absolute, when a subject can easily be supplied from the context, or when some general subject, like ἀνθρώπων or πραγμάτων, is understood; as οἱ πολέμιοι, προσιόντων, τέως μὲν ἡσύχαζον, *but the enemy, as they* (men before mentioned) *came on, kept quiet for a time;* οὕτω δ' ἐχόντων, εἰκός ἐστιν, κ. τ. λ., *and this being the case* (sc. πραγμάτων), *it is likely,* &c. So with verbs like ὕει, &c. (§ 134, N. 1, *e*); as ὕοντος πολλῷ, *when it was raining heavily* (where originally Διός was understood).

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the genitive absolute. So with passive participles and ὄν when they are used impersonally. *E.g.*

Οἱ δ' οὐ βοηθήσαντες, δέον, ὑγιεῖς ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound?* So εὖ δὲ παραπεσόν, *and when a good opportunity offered;* οὐ προσῆκον, *improperly* (*it being not becoming*); τυχόν, *by chance* (*it having happened*); προσταχθέν μοι, *when I had been commanded;* εἰρημένον, *when it has been said;* ἀδύνατον ὄν, *it being impossible;* ἀπόρρητον πόλει (sc. ὄν), *when it is forbidden by the state.*

NOTE. The participles of personal verbs sometimes stand with their nouns in the accusative absolute; but very seldom unless they are preceded by ὡς or ὥσπερ (§ 277, Notes 2 and 3).

§ **279.** The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with the subject of verbs signifying *to begin*, *to continue*, *to endure*, *to persevere*, *to cease*, *to repent*, *to be weary of*, *to be pleased*, *displeased*, or *ashamed;* and with the object of verbs signifying *to cause to cease*. *E.g.*

Ἄρξομαι λέγων, *I will begin to speak;* οὐκ ἀνέξομαι ζῶν, *I shall not endure to live*. τοῦτο ἔχων διατελεῖ, *he continues to have this* (4, Note); ἀπείρηκα τρέχων, *I am tired of running;* τοῖς ἐρωτῶσι χαίρω ἀποκρινόμενος, *I delight to answer questioners;* ἐλεγχόμενοι ἤχθοντο, *they were displeased at being tested;* αἰσχύνεται τοῦτο λέγων, *he is ashamed to say this* (*which he says*); τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν, *make Philosophy stop talking in this style.*

Note 1. Some of these verbs also take the infinitive, but generally with some difference of meaning; thus, αἰσχύνεται τοῦτο λέγειν, *he is ashamed to say this* (*and does not say it*), — see above; ἀποκάμνει τοῦτο ποιεῖν, *he ceases to do this, through weariness* (but τοῦτο ποιῶν, *he is weary of doing this*). But see the last example under 3.

Note 2. The aorist (sometimes the perfect) participle with ἔχω may form a periphrastic perfect, especially in Attic poetry; as θαυμάσας ἔχω τόδε, *I have wondered at this.* In prose, ἔχω with a participle generally has its common force; as τὴν προῖκα ἔχει λαβών, *he has received and has the dowry* (not simply *he has taken it*).

2. The participle may be used with the object of verbs signifying *to perceive* (in any way), *to find*, or *to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

Ὁρῶ σε κρύπτοντα, *I see you hiding;* ἤκουσά σου λέγοντος, *I heard you speak;* εὗρε Κρονίδην ἄτερ ἥμενον ἄλλων, *he found the son of Cronos sitting apart from the others* (Hom.); πεποίηκε τοὺς ἐν Ἅιδου τιμωρουμένους, *he has represented those in Hades as suffering punishment.*

Note. This must not be confounded with indirect discourse, in which ὁρῶ σε κρύπτοντα would mean *I see that you are hiding;* ἀκούω σε λέγοντα, *I hear that you say* (ἀκούω taking the accusative). See § 280.

3. With verbs signifying *to overlook* or *see*, in the sense of *allow*, — περιοράω and ἐφοράω, with περιεῖδον and ἐπεῖδον, sometimes εἶδον, — the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles

differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). *E.g.*

Μὴ περιΐδωμεν ὑβρισθεῖσαν τὴν Λακεδαίμονα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* Μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν, *not to see me killed by citizens* (Eur.). Περιδεῖν τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged* (Thuc. ii. 18). (But in ii. 20, we find περιδεῖν τὴν γῆν τμηθῆναι, referring to the same thing.) See § 204, N. 2.

4. With the following verbs the participle contains the leading idea of the expression: λανθάνω, *escape the notice of;* τυγχάνω, *happen;* φθάνω, *anticipate.* The aorist participle here does not denote past time in itself, but coincides in time with the verb (§ 204, N. 2). *E.g.*

Λήσετε διαφθαρέντες, *you will be corrupted before you know it.* Ἔτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there;* ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών, *he happened to come* (not *to have come*) *just at that time.* Ἔφθησαν τοὺς Πέρσας ἀπικόμενοι, *they came before the Persians* (Hdt.). Οὐδ' ἄρα Κίρκην ἐλθόντες ἐλήθομεν, *nor did we come without Circe's knowing it* (Hom.). See examples under § 204, N. 2.

The *perfect* participle here has its ordinary force.

Note. The participle with διατελέω, *continue* (§ 279, 1), οἴχομαι, *be gone* (§ 277, 2), θαμίζω, *be wont* or *be frequent*, and some others, expresses the leading idea; but the aorist participle with these has no peculiar force; as οἴχεται φεύγων, *he has taken flight* (§ 200, N. 3); οὐ θαμίζεις καταβαίνων εἰς τὸν Πειραιᾶ, *you don't come down to the Peiraeus very often.*

§ 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to know, to hear* or *learn, to remember, to forget, to show, to appear, to prove, to acknowledge,* and ἀγγέλλω, *to announce.* *E.g.*

Ὁρῶ δέ μ' ἔργον δεινὸν ἐξειργασμένην, *but I see that I have done a dreadful deed;* ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, *he heard that Cyrus was in Cilicia* (cf. § 279, 2, with N.); ὅταν κλύῃ ἥξοντ' Ὀρέστην, *when she hears that Orestes will come;* οἶδα οὐδὲν ἐπιστάμενος, *I know that I understand nothing;* οὐκ ἤδεσαν αὐτὸν τεθνηκότα, *they did not know that he was dead;* ἐπειδὰν γνῶσιν ἀπιστούμενοι, *after they find out that they are distrusted;* μέμνημαι ἐλθών, *I re-*

member that I went; μέμνημαι αὐτὸν ἐλθόντα, *I remember that he went;* δείξω τοῦτον ἐχθρὸν ὄντα, *I shall show that this man is an enemy* (pass. οὗτος δειχθήσεται ἐχθρὸς ὤν); αὐτῷ Κῦρον στρατεύοντα πρῶτος ἤγγειλα, *I first announced to him that Cyrus was on his march.*

See § 246 and examples; and § 211 for examples of the participle with ἄν representing both indicative and optative with ἄν.

NOTE 1. Δῆλός εἰμι and φανερός εἰμι take the participle in indirect discourse, where we use an impersonal construction; as δῆλος ἦν οἰόμενος, &c., *it was evident that he thought*, &c. (like δῆλον ἦν ὅτι οἴοιτο).

NOTE 2. With σύνοιδα or συγγιγνώσκω and a dative of the reflexive, a participle may be in either the nominative or dative; as σύνοιδα ἐμαυτῷ ἠδικημένῳ (or ἠδικημένος), *I am conscious to myself that I have been wronged.*

NOTE 3. Most of the verbs included in § 280 may take a clause with ὅτι in indirect discourse. Most of them are found also with the infinitive. Οἶδα takes the infinitive regularly when it means *I know how;* as οἶδα τοῦτο μαθεῖν, *I know how to learn this* (but οἶδα τοῦτο μαθών, *I know that I learned this*).

NOTE 4. Ὡς may be used before this participle in the sense explained in § 277, N. 2. The genitive absolute with ὡς is sometimes found where we should expect the participle to agree with the object of the verb; as ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I announce from you that there is war?* (lit. *assuming that there is war, shall I announce it from you?*) where we might have πόλεμον ὄντα with less emphasis, and in closer connection with the verb.

VERBAL ADJECTIVES IN -τέος AND -τέον.

§ 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in *-dus*. *E.g.*

Ὠφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you.* Ἄλλας μεταπεμπτέας εἶναι (ἔφη), *he said that other (ships) must be sent for.* Ὃ λέγω ῥητέον ἐστίν, *what I say must be spoken.*

The noun denoting the agent is here in the dative (§ 188, 4) See 2.

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. It is *active* in sense, and is equivalent to δεῖ with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this* (equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι, § 184, 2, N. 1). Οἰστέον τάδε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians.*

The Latin has this construction (but seldom with verbs which take an object accusative); as *Eundum est tibi* (ἰτέον ἐστί σοι), — *Moriendum est omnibus.* So *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἐστὶν ἡμῖν), *we must go to war.* (See Madvig's Latin Grammar, § 421.)

INTERROGATIVE SENTENCES.

§ **282.** 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative ὅστις and most other relative words may be used in indirect questions. (See § 149.)

2. The principal *direct* interrogative particles are ἆρα and ἄρα. These imply nothing as to the answer expected; but ἆρα οὐ implies that an *affirmative*, ἄρα μή that a *negative*, answer is expected. Οὐ and μή alone are often used with the same force as with ἆρα. So μῶν (for μὴ οὖν). *E.g.*

Ἡ σχολὴ ἔσται; *will there be leisure?* Ἆρ' εἰσί τινες ἄξιοι; *are there any deserving ones?* Ἆρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; *do you not wish to go* (i.e. *you wish, do you not*)? Ἆρα μὴ βούλεσθε ἐλθεῖν; or μὴ (or μῶν) βούλεσθε ἐλθεῖν; *do you wish to go* (*you don't wish to go, do you*)? This distinction between οὐ and μή does not apply to the interrogative subjunctive (§ 256), which allows only μή.

3. Ἄλλο τι ἤ; *is it anything else than?* or simply ἄλλο τι; *is it not?* is sometimes used as a direct interrogative. *E.g.*

Ἄλλο τι ἢ ἀδικοῦμεν; *are we not (is it anything else than that we are) in the wrong?* — ἄλλο τι ὁμολογοῦμεν; *do we not agree?*

4. *Indirect* questions may be introduced by εἰ, *whether;* and in Homer by ἤ or ἠέ. *E.g.*

Ἠρώτησα εἰ βούλοιτο ἐλθεῖν, *I asked whether he wished to go.* Ὤιχετο πευσόμενος ἤ που ἔτ' εἴης, *he was gone to inquire whether possibly you were still living* (Hom.). Οὐκ οἶδα εἰ τοῦτο δῶ, *I do not know whether I shall give this* (here εἰ is used even with the subjunctive: see § 244).

5. *Alternative* questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἤ, *whether . . . or.* *Indirect* alternative questions can also be introduced by εἰ . . . ἤ, εἴτε . . . εἴτε, εἴτε . . . ἤ, *whether . . . or;* and in Homer by ἤ (ἠέ) . . . ἤ (ἠέ). *E.g.*

Πότερον ἐᾷς ἄρχειν ἢ ἄλλον καθίστης; *do you allow him to rule,* or *do you appoint another?* Ἐβουλεύετο εἰ πέμποιέν τινας ἢ πάντες ἴοιεν, *he was deliberating whether they should send some or should all go.*

NEGATIVES.

§ **283.** The Greek has two negative adverbs, οὐ and μή. What is said of each of these applies generally to its compounds, — οὐδείς, οὐδέ, οὔτε, &c., and μηδείς, μηδέ, μήτε, &c.

1. Οὐ is used with the indicative and optative in all *independent* sentences (except *wishes*, which are generally elliptical protases, § 251, 1, N. 3); also in *indirect discourse* after ὅτι and ὡς, and in *causal* sentences.

Note. In indirect *questions*, introduced by εἰ, *whether*, μή can be used as well as οὐ; as βούλομαι ἐρέσθαι εἴ μαθών τίς τι καὶ μεμνημένος μὴ οἶδεν, *I want to ask whether one who has learnt a thing and remembers it does not know it?* Also, in the second part of an indirect alternative question (§ 282, 5), both οὐ and μή are allowed; as σκοπῶμεν εἰ πρέπει ἢ οὔ, *let us look and see whether it is becoming or not;* εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν, *but I will try to learn whether it is true or not.*

2. Μή is used with the subjunctive and imperative in all constructions (except the Homeric subjunctive, § 255, which has the force of a future indicative). Μή is used in all *final* and *object* clauses after ἵνα, ὅπως, &c.; except after μή, *lest*, which takes οὐ. It is used in all *conditional* sentences, in relative sentences with an *indefinite antecedent* (§ 231) and the corresponding temporal sentences after ἕως, πρίν, &c. (§§ 239, 240), in relative sentences expressing a *purpose* (§ 236), and in all expressions of a *wish* with both indicative and optative (§ 251).

3. Μή is used with the infinitive in all constructions, both with and without the article, except that of *indirect discourse*. The infinitive in indirect discourse regularly has οὐ, to retain the negative of the direct discourse; but some exceptions occur.

4. When a participle expresses a *condition* (§ 277, 4) it takes μή; so when it is equivalent to a relative clause with an *indefinite antecedent*, as οἱ μὴ βουλόμενοι, *any who do not wish*. (See, however, § 277, N. 3.) Otherwise it takes οὐ. In indirect discourse it sometimes, like the infinitive, takes μή irregularly (3).

5. Adjectives follow the same principle with participles, taking μή only when they do not refer to *definite* persons or things (i. e. when they can be expressed by a relative clause with an indefinite antecedent); as οἱ μὴ ἀγαθοὶ πολῖται, (*any*) *citizens who are not good*, but οἱ οὐκ ἀγαθοὶ πολῖται means *special citizens who are not good*.

6. When verbs which contain a *negative* idea (as those of *hindering*, *forbidding*, *denying*, *concealing*, and *distrusting*) are followed by the infinitive, the negative μή can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English, and can always be omitted in Greek. For examples see § 263.

7. When an infinitive would regularly be negatived by μή, — either in the ordinary way (3) or to strengthen a preceding negation (6), — if the verb on which it depends has a negative, it generally takes the double negative μὴ οὐ. Thus δίκαιόν ἐστι μὴ τοῦτον ἀφεῖναι, *it is just not to acquit him*, becomes, if we negative the leading verb, οὐ δίκαιόν ἐστι μὴ οὐ τοῦτον ἀφεῖναι, *it is not just not to acquit him*. So ὡς οὐχ ὅσιόν σοι ὂν μὴ οὐ βοηθεῖν δικαιοσύνῃ, *since (as you said) it was a failure in piety for you not to assist justice*. Again, εἴργει σε μὴ τοῦτο ποιεῖν (§ 263, 1), *he prevents you from doing this*, becomes, with εἴργει negatived, οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν, *he does not prevent you from doing this*.

NOTE. Μὴ οὐ is used also when the leading verb is interrogative implying a negative; as τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; *what is there to prevent (us) from being insulted and perishing?*

It is sometimes used with participles, or even nouns, to express an *exception* to a negative statement; as πόλεις χαλεπαὶ λαβεῖν, μὴ οὐ πολιορκίᾳ, *cities hard to capture, except by siege*.

8. When a negative is followed by a *simple* negative (οὐ or μή) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as οὐδὲ τὸν Φορμίωνα οὐχ ὁρᾷ, *nor does he not see Phormio* (i. e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as οὐ δι' ἀπειρίαν γε οὐ φήσεις ἔχειν ὅ τι εἴπῃς, *it is not surely through inexperience that you will deny that you have anything to say*; οὐ μόνον οὐ πείθονται, *they not only do not obey*; εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, *if they had not refused to receive Proxenus (had not not received him)*.

NOTE. An interrogative οὐ (§ 282, 2), belonging to the whole sentence, is not counted as a negative in these cases; as οὐκ ἐπὶ τὸν δῆμον . . . οὐκ ἠθέλησαν συστρατεύειν; *were they not unwilling*, &c.?

9. But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the

negation is strengthened; as *ἄνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἄξιος, if it were not for this, no one of you would ever come to be of any value for anything.*

For the double negative *οὐ μή*, see § 257.

PART V.

VERSIFICATION.

ICTUS. — RHYTHM AND METRE.

§ 284. 1. Every verse is composed of portions called *feet*. Thus we have four feet in each of these verses: —

Φήσο|μεν πρὸς | τοὺς στρα|τηγούς. |
Fár from | mórtal | cáres re|treáting. |

2. In each foot there is a certain part on which falls a special stress of voice called *ictus* (*stroke*), and another part on which there is no such stress. The part of the foot on which the *ictus* falls is called the *arsis*, and the rest of the foot is called the *thesis*.[1] The regular alternation of *arsis* and *thesis* in successive feet produces the *rhythm* (*harmonious movement*) of the verse.

3. In this English verse (as in all English poetry) the rhythm depends entirely on the ordinary *accent* of the words, with which the ictus coincides. In the Greek verse, however, the ictus is entirely independent of the word-accent; and the feet (with the ictus marked) are φήσο, — μέν προς, — τούς στρα, — τήγους. In Greek poetry a foot consists of a regular combination of syllables of a certain length; and the place of the ictus here depends on the *quantity* (i. e. the length or shortness) of the syllables which compose the foot, the ictus naturally falling upon a long syllable (§ 285, 3). The regu-

[1] The term ἄρσις (*raising*) and θέσις (*placing*), as they were used by nearly all the Greek writers on Rhythm, referred to the *raising* and *putting down* of the foot in marching, dancing, or beating time, so that θέσις denoted the part of the foot on which the ictus fell, and ἄρσις the lighter part. Most of the Roman writers, however, inverted this use, and referred *arsis* to the raising of the voice and *thesis* to the lowering of the voice in reading. The prevailing modern use of these terms unfortunately follows the Roman writers.

lar alternation of long and short syllables in successive feet makes the verse *metrical*, i.e. *measured* in its time. The rhythm of a Greek verse thus depends closely on its metre, *i.e.* on the *measure* or *quantity* of its syllables.

NOTE. The fundamental distinction between ancient and most modern poetry is simply this, that in modern poetry the verse consists of a regular combination of *accented* and *unaccented* syllables, while in ancient poetry it consists of a regular combination of *long* and *short* syllables. The *rhythm* is the one essential requisite in the external form of all poetry, ancient and modern; but in ancient poetry, rhythm depends on metre and not at all on accent; in modern poetry it depends on accent, and the quantity of the syllables (*i.e.* the metre) is generally no more regarded than it is in prose. Both are equally *rhythmical;* but the ancient is also *metrical*, and its metre is the basis of its rhythm. What is called *metre* in English poetry is strictly only rhythm.[1]

It is to a great extent uncertain how the Greeks distinguished or reconciled the stress of voice which constituted the ictus and the raising of tone which constituted the word-accent. Any combination of the two is now very difficult, and for most persons impossible. In reading Greek poetry we usually mark the Greek ictus by our accent, which is its modern representative, and neglect the word-accent or make it subordinate to the ictus. Care should always be taken in reading to distinguish the *words*, not the *feet*.

FEET.

§ 285. 1. The unit of measure in Greek verse is the short syllable (⏑), which has the value of ♪ or an $\frac{1}{8}$ note in music. This is called a *time* or *mora*. The long syllable (—) has twice the length of a short one, and has the value of a $\frac{1}{4}$ note or ♩ in music.

[1] The change from metrical to accentual rhythm can best be seen in modern Greek poetry, in which, even when the forms of the ancient language are retained, the rhythm is generally accentual and the metre is no more regarded than it is in English poetry. These are the first two verses in a translation of the Odyssey:—

Ψάλλε τὸν | ἄνδρα, Θε|ά, τὸν πο|λύτροπον, | ὅστις το|σούτους
Τόπους δι|ήλθε, πορ|θήσας τῆς | Τροίας τὴν | ἱερὸξον | πόλιν.

The original verses are:—

Ἄνδρα μοι | ἔννεπε, | Μοῦσα, πο|λύτροπον, | ὃς μάλα | πολλὰ
Πλάγχθη, ἐ|πεὶ Τροί|ης ἱε|ρὸν πτολί|εθρον ἔ|περσεν.

If the former verses set our teeth on edge, it is only through force of *acquired* habit; for these verses have much more of the nature of modern poetry than the Homeric originals, and their rhythm is precisely what we are accustomed to in English.

2. Feet are distinguished according to the number of *times* which they contain. The most common feet are the following: —

(*a*) *Of Three Times* (*in* $\frac{3}{8}$ *time*).

Trochee	— ∪	φαῖνε	♩ ♪
Iambus	∪ —	ἔφην	♪ ♩
Tribrach	∪ ∪ ∪	λέγετε	♪ ♪ ♪

(*b*) *Of Four Times* (*in* $\frac{2}{4}$ *time*).

Dactyl	— ∪ ∪	φαίνετε	♩ ♪ ♪
Anapaest	∪ ∪ —	σέβομαι	♪ ♪ ♩
Spondee	— —	εἰπών	♩ ♩

(*c*) *Of Five Times* (*in* $\frac{5}{8}$ *time*).

Cretic	— ∪ —	φαινέτω	♩ ♪ ♩
Paeon primus	— ∪ ∪ ∪	ἐκτρέπετε	♩ ♪ ♪ ♪
Paeon quartus	∪ ∪ ∪ —	καταλέγω	♪ ♪ ♪ ♩
Bacchius	∪ — —	ἀφεγγής	♪ ♩ ♩
Antibacchius	— — ∪	φαίνητε	♩ ♩ ♪

(*d*) *Of Six Times* (*in* $\frac{3}{4}$ *time*).

Ionic *a majore*	— — ∪ ∪	ἐκλείπετε	♩ ♩ ♪ ♪
Ionic *a minore*	∪ ∪ — —	προσιδέσθαι	♪ ♪ ♩ ♩
Choriambus	— ∪ ∪ —	ἐκτρέπομαι	♩ ♪ ♪ ♩
Molossus (*rare*)	— — —	βουλεύων	♩ ♩ ♩
Ditrochee	— ∪ — ∪	μουσόμαντις	♩ ♪ ♩ ♪
Diiambus	∪ — ∪ —	ἀπαλλαγή	♪ ♩ ♪ ♩

For the dochmius, ∪ — — | ∪ —, see § 302.

NOTE. The feet in $\frac{3}{8}$ time (*a*), in which the arsis is twice as long as the thesis, form the *double* class (γένος διπλάσιον), as opposed to those in $\frac{2}{4}$ time (*b*), in which the arsis and thesis are of equal length, and which form the *equal* class (γένος ἴσον). The more complicated relations of arsis and thesis in the feet of five and six *times* are not considered here.

3. The ictus falls naturally on a long syllable. The first syllable of the trochee and the dactyl, and the last syllable of the iambus and the anapaest, therefore, form the arsis, the remainder of the foot being the thesis; as –́ ⏑, –́ ⏑ ⏑, ⏑ –́, ⏑ ⏑ –́.

NOTE 1. When a long syllable in the arsis is resolved into two short syllables (§ 286, 1), the ictus properly belongs on the two taken together, but in reading it is usually placed on the first. Thus a tribrach used for a trochee (–́ ⏑) is ⏑́ ⏑ ⏑; one used for an iambus (⏑ –́) is ⏑ ⏑́ ⏑. So a spondee used for a dactyl is –́ –; one used for an anapaest is – –́. Likewise a dactyl used for an anapaest (– ⏑ ⏑ for – – for ⏑ ⏑ –) is – ⏑́ ⏑. The only use of the tribrach and the chief use of the spondee are to represent other feet which have their arsis naturally marked by a long syllable.

NOTE 2. Although the principal ictus (which alone has been considered) falls on the arsis, there is generally also a subordinate ictus on the thesis or on some syllable of the thesis. (See § 299.)

4. A verse is sometimes introduced by an incomplete foot, consisting of one or two syllables equivalent in time to the thesis of the fundamental foot of the verse. This is called an *anacrusis* (ἀνάκρουσις, *upward beat*). (See § 289, 3, N.) The mark of anacrusis is a following (⁝).

For the *basis*, introducing a logaoedic verse, see § 299, 2.

RESOLUTION AND CONTRACTION. — IRRATIONAL TIME. — SYLLABA ANCEPS.

§ **286.** 1. A long syllable, being the metrical equivalent of two short ones (§ 285, 1), is often resolved into these; as when a tribrach ⏑ ⏑ ⏑ stands for a trochee – ⏑ or an iambus ⏑ –. On the other hand, two short syllables are often contracted into one long syllable; as when a spondee – – stands

for a dactyl — ∪ ∪ or an anapaest ∪ ∪ —. The mark for a long resolved into two short is ⏑⏑; that for two short contracted into one long is ⏓.

2. A long syllable in the arsis may be *prolonged* so as to have the measure of three or even four short syllables. A single syllable may thus represent a whole foot, including both arsis and thesis: this is called *syncope*. A syllable which includes three *times* is marked ⌙ (♩.); one which includes four *times* is marked ⌴ (𝅗𝅥).

3. On the other hand, a long syllable may in certain cases be *shortened* so as to take the place of a short syllable in verse. Such a syllable is called *irrational*, and is marked >. The foot in which it occurs is also called *irrational* (*ποὺς ἄλογος*). Thus, in *ἀλλ' ἀπ' ἐχθρῶν* (– ∪ – >), the apparent spondee which takes the place of the second trochee is called an *irrational trochee;* in *δοῦναι δίκην* (> – ∪ –) that which takes the place of the first iambus is called an *irrational iambus.*

4. A similar shortening occurs in the so-called *cyclic* dactyl (marked — ∪) and *cyclic* anapaest (marked ∪ ∪—), which have the time of only three short syllables instead of four. The cyclic dactyl takes the place of a trochee — ∪, especially in *logaoedic* verses (§ 300). The cyclic anapaest takes the place of an iambus ∪ —, and is found especially in the iambic trimeter of comedy (§ 293, 4).

5. The last syllable of every verse is common, and may be considered long or short to suit the metre, without regard to its usual quantity. It is called *syllaba anceps.* But the continuous *systems* described in § 298 allow this only at the end of the last verse.

RHYTHMICAL SERIES. — VERSE. — CATALEXIS. — PAUSE.

§ 287. 1. A *rhythmical series* is a continuous succession of feet of the same measure. A *verse* may consist of one such series, or of several such united. Thus the verse

πολλὰ τὰ δεινά, κοὐδὲν ἀν||θρώπου δεινότερον πέλει

consists of a First Glyconic (§ 300, 4), ⏑ ∪ ∪ | _ ∪ | _ ∪ | ⏓ (at the end of a verse, ⏑ ∪ ∪ | _ ∪ | _ ∪ | _ Λ), followed by a Second Glyconic, _ ⏑ | ⏑ ∪ ∪ | _ ∪ | _ Λ. Each part forms a series, the former ending with the first syllable of *ἀνθρώπου* (see above); and either series might have formed a distinct verse. A rhythmical series generally ends after the arsis of the third foot in the dactylic hexameter (§ 295, 4). See § 288.

2. The verse must close in such a way as to be distinctly marked off from what follows.

(*a.*) It must end with the end of a word.

(*b.*) It allows the last syllable (*syllaba anceps*) to be either long or short (§ 286, 5).

(*c.*) It allows *hiatus* (§ 8) before a vowel beginning the next verse.

3. A verse which has an unfinished foot at the close is called *catalectic* (*καταληκτικός, stopped short*). A complete verse is called *acatalectic*.

4. The time of the omitted syllable or syllables in a catalectic verse is filled by a *pause*. A pause of one *time*, equivalent to a short syllable (∪), is marked Λ (for Λ, the initial of *λεῖμμα*); a pause of two *times* (_) is marked $\overline{\Lambda}$.

CAESURA AND DIAERESIS.

§ 288. 1. *Caesura* (i.e. *cutting*) *of the foot* occurs whenever a word ends before a foot is finished; as in three cases in the following verse: —

πολλὰς | δ' ἰφθί|μους ψυ|χὰς Ἄϊ|δι προΐ|αψεν.

This becomes important only when it coincides with the *caesura of the verse* (as after *ἰφθίμους*). This caesura is a pause within a foot introduced to make the verse more melodious or to aid in its recital, regularly occurring at the end of a rhythmical series which does not end the verse (§ 287, 1). In some verses its place is fixed: see § 293, 4; § 295, 4.

2. When the end of a word coincides with the end of a foot, the double division is called *diaeresis* (*διαίρεσις, division*); as after the first foot in the line just quoted. Diaeresis be-

comes important only when it coincides with a natural pause in the verse produced by the ending of a rhythmic series; as in the trochaic tetrameter (§ 291, 2) and the dactylic pentameter (§ 295, 5).

NOTE. The following verse of Aristophanes (Clouds, 519), in trochaic (§) rhythm, shows the irrational long (§ 286, 3) in the first, second, and sixth feet; the cyclic dactyl (§ 286, 4) in the third; syncope (§ 286, 2) in the fourth; and at the end catalexis and pause (§ 287, 3 and 4) with *syllaba anceps* (§ 286, 5): —

τἀλη|θῆ νὴ | τὸν Διό|νῦ||σον τὸν | ἐκθρέ |ψαντα | με.

— > | — > | ⏑ ⏑ | ⌞ ‖ — ⏑ | — > | — ⏑ | — ∧

A rhythmical series (§ 287, 1) ends with the penult of Διόνῦσον. This is a *logaoedic* verse, called *Eupolidēan* (§ 300, 7).

VERSES.

§ **289.** 1. Verses are called *Trochaic*, *Iambic*, *Dactylic*, &c., from their fundamental foot.

2. In most kinds of verse, a *monometer* consists of one foot, a *dimeter* of two feet, a *trimeter*, *tetrameter*, *pentameter*, or *hexameter* of three, four, five, or six feet. But in trochaic, iambic, and anapaestic verses, which are measured by *dipodies* (i. e. *pairs of feet*), a monometer consists of one *dipody* (or two feet), a dimeter of four feet, a trimeter of six feet, and a tetrameter of eight feet. In most kinds of verse, there are catalectic as well as acatalectic forms (§ 287, 3).

3. Rhythms are divided into *rising* and *falling* rhythms. In rising rhythms the arsis follows the thesis, as in the iambus and anapaest; in falling rhythms the thesis follows the arsis, as in the trochee and the dactyl.

NOTE. It will be seen that prefixing an *anacrusis* (§ 285, 4) of the same time as the thesis to a falling rhythm will change it to a rising rhythm; as — ⏑ | — ⏑ with ⏑ prefixed becomes ⏑ — | ⏑ — | ⏑; and — ⏑ ⏑ | — ⏑ ⏑ | — with ⏑ ⏑ prefixed becomes ⏑ ⏑ — | ⏑ ⏑ — | ⏑ ⏑ —. Many modern writers treat all iambic and anapaestic verses as trochaic and dactylic with anacrusis;

as ⏑ ⁝ — ⏑ | — ⏑ | — ⏑ for ⏑ — | ⏑ — | ⏑ — | ⏑ ⊼;

and ⏑ ⏑ ⁝ — ⏑ ⏑ | — ⏑ ⏑ | — ⏑ ⏑ | — ⊼

for ⏑ ⏑ — | ⏑ ⏑ — | ⏑ ⏑ — | ⏑ ⏑ —.

4. In Greek poetry, the same kind of verse may be repeated without interruption, as in the heroic hexameter (§ 295, 4) and the iambic trimeter of the drama (§ 293, 4). Secondly, similar verses may be combined into distichs (§ 295, 5) or into simple *systems* (§ 298). Thirdly, in lyric poetry, verses may be combined into *strophes* of complex rhythmical and metrical structure, with *antistrophes* corresponding to them in form.

In the following sections, the principal rhythms found in Greek poetry are described.

TROCHAIC RHYTHMS.

§ 290. Trochaic verses are measured by dipodies (§ 289, 2). The irrational trochee $\perp >$ (§ 286, 3) in the form of a spondee can stand in the *second* place of each trochaic dipody; so that the dipody has the form, $\perp \cup \perp \overline{\cup}$. In trochaic verse, therefore, the tribrach $\overset{\cup}{\perp} \cup \cup$ can stand in any place for the trochee $\perp \cup$; and the (apparent) spondee can stand in all the *even* places, that is, in the *second* part of every dipody. An apparent anapaest ($\underset{\cup}{\perp} \cup >$ for $\perp >$) is sometimes used as the equivalent of the irrational trochee. The cyclic dactyl $- \overset{\cup}{-} \cup$ (§ 286, 4) sometimes stands for the trochee in proper names in both parts of the dipody.

§ 291. The following are the most common trochaic verses: —

1. The dimeter (acatalectic and catalectic): —

φήσομεν πρὸς | τοὺς στρατηγούς.	$- \cup - > \mid - \cup - \cup$
ψυχαγωγεῖ | Σωκράτης.	$- \cup - > \mid - \cup - \wedge$

2. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 293, 3.

ὦ σοφώτα\|τοι θεαταί, ‖ δεῦρο τὸν νοῦν \| πρόσχετε.

$- \cup - \cup \mid - \cup - > \parallel - \cup - > \mid - \cup - \wedge$

In English poetry each series is generally made a separate verse; as

Téll me nót in moúrnful númbers,
Life is bút an émpty dréam.

3. The Ithyphallic, which is a trochaic *tripody*, not allowing irrational feet, —

μήποτ' ἐκτακείη. — ∪ | — ∪ | — ∪

For *trochaic systems* see § 298, Note.

IAMBIC RHYTHMS.

§ **292.** Iambic verses are measured by dipodies (§ 289, 2). The irrational iambus > — (§ 286, 3) in the form of a spondee can stand in the *first* place of each iambic dipody, so that the dipody has the form ⏑ ⏓ ∪ ⏓. In iambic verse, therefore, the tribrach ∪ ⏑ ∪ can stand in any place for the iambus ∪ ⏓ and the (apparent) spondee can stand in all the *odd* places, that is, in the *first* part of every dipody. An apparent dactyl (> ⏑ ∪ for > ⏓) is sometimes used as the equivalent of the irrational iambus; and the cyclic anapaest ∪ ∪— (§ 286, 4) is used for the iambus in both parts of the dipody, especially by the Attic comedians (§ 293, 4).

§ **293.** The following are the most common iambic verses: —

1. The monometer, —

πρὸς τὴν θεόν. > — ∪ —

2. The dimeter (acatalectic and catalectic), —

ζηλῶ σε τῆς | εὐβουλίας. > — ∪ — | > — ∪ —
καὶ τὸν λόγον | τὸν ἥττω. > — ∪ — | ∪ — ∪ ×

3. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular *diaeresis* (§ 288, 2) after the second dipody, where the first rhythmical series ends (§ 287, 1). See § 291, 2.

εἴπερ τὸν ἄνδρ' | ὑπερβαλεῖ, | καὶ μὴ γέλωτ' | ὀφλήσεις.
> — ∪ — | ∪ — ∪ — | > — ∪ — | ∪ — ∪ ×

In English poetry each series is generally made a separate verse; as

A cáptain bóld | of Hálifáx
Who lived in coún|try quárters.

4. The TRIMETER ACATALECTIC, the most common of all iambic verses, in which most of the dialogue of the Attic drama is composed. It never allows any substitution in the last foot. With this exception it may have the tribrach in any place. The irrational iambus > — in the form of a spondee can stand in the first place of every dipody. The *tragedians* allow the (apparent) dactyl > ◡ ◡ only in the first and third places, and the cyclic anapaest only in the first place; but in proper names they allow the anapaest in every place except the last. The *comedians* allow the dactyl > ◡ ◡ in all the *odd* places, and the cyclic anapaest in every place except the last (§ 292). The most common caesura is that after the *thesis* of the third foot.

The following scheme shows the tragic and the comic iambic trimeter compared, — the forms peculiar to comedy being enclosed in [ ].

◡ ⏑ ◡ ⏑	◡ ⏑ ◡ —	◡ — ◡ ⏑
> —	> —	> —
◡◡◡ ◡◡◡	◡◡◡ ◡◡◡	◡◡◡
> ◡◡	> ◡◡	[> ◡◡]
◡◡— [◡◡—]	[◡◡—] [◡◡—]	[◡◡—]

In general the tragedians avoid the feet of three syllables, even where they are allowed. The following are examples of both the tragic and the comic form: —

(Tragic) *χθονὸς μὲν εἰς | τηλουρὸν ἥ|κομεν πέδον,*
Σκύθην ἐς οἴ|μον, ἄβατον εἰς | ἐρημίαν.
Ἥφαιστε, σοὶ | δὲ χρὴ μέλειν | ἐπιστολάς.
(Comic) *ὦ Ζεῦ βασιλεῦ· | τὸ χρῆμα τῶν | νυκτῶν ὅσον*
ἀπέραντον· οὐ|δέποθ' ἡμέρα | γενήσεται;
ἀπόλοιο δῆτ', | ὦ πόλεμε, πολ|λῶν οὕνεκα.

The Iambic Trimeter appears in English as the Alexandrine, which is seldom used except at the end of a stanza: —

And hópe to mér|it Heáven by mák|ing Eárth a Héll.

For *iambic systems*, see § 298.

DACTYLIC RHYTHMS.

§ **294.** The only regular substitute for the dactyl is the spondee, which arises by contraction of the two short syllables of the dactyl (⏑ ⏑ from ⏑ ⏑ ⏑).

§ **295.** The following are the most common dactylic verses: —

1. The dimeter, —

μυστοδό|κος δόμος	⏑ ⏑ ⏑ | ⏑ ⏑ ⏑
μοῖρα δι|ώκει	⏑ ⏑ ⏑ | ⏑ ⏑

2. The trimeter (acatalectic and catalectic), —

ἄδυμε|λῆ κελα|δήσω·	⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑
παρθένοι | ὀμβροφό|ροι	⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏓

3. The tetrameter (acatalectic and catalectic), —

οὐρανί|οις τε θε|οῖς δω|ρήματα.	⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ | ⏑ ⏑ ⏑
ἔλθετ' ἐ|ποψόμε|ναι δύνα|μιν.	⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏓

4. The Heroic Hexameter, the Homeric verse. It *always* has a spondee in the last place, *often* in the first four places, *seldom* in the fifth (the verse being then called *spondaic*). There is commonly a caesura in the third foot, either after the arsis or (rather more frequently) dividing the thesis. There is sometimes a caesura after the arsis of the fourth foot, and rarely one in the thesis. The caesura after the arsis is called *masculine*, that in the thesis *feminine* or *trochaic*. A diaeresis after the fourth foot, common in bucolic poetry, is called *bucolic*. For examples see the Iliad and Odyssey.

5. The Elegiac Distich consists of an heroic hexameter followed by the so-called *Elegiac pentameter*. This last verse consists really of two dactylic trimeters with syncope (§ 286, 2) in the last measure; as, —

Παλλὰς Ἀ\|θηναί\|η ‖ χεῖρας ὕ\|περθεν ἔ\|χει.
⏑ ⏑ ⏑ \| ⏑ ⏑ \| ⏑ ‖ ⏑ ⏑ ⏑ \| ⏑ ⏑ ⏑ \| ⏑

At the end of the pentameter verse we can place — ⏑ (§ 287, 4) in place of ⏑. The verse probably arose from

repetition of the first *penthemim* (*πενθ-ημι-μερές*, *five half feet*) of the hexameter. But *syllaba anceps* (§ 286, 5) and hiatus (§ 8) are not allowed after the first trimeter, but only at the end of the verse (§ 287, 2). The last two complete feet are always dactyls. A diaeresis (§ 288, 2) divides the two parts of the verse.

The following is an Elegiac Distich: —

τίς δὲ βί|ος, τί δὲ | τερπνὸν, ἄ|νευ χρυσέ|ης Ἀφρο|δίτης;
τεθναί|ην ὅτε | μοι | μηκέτι | ταῦτα μέ|λοι.

— ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — ∪ ∪ | — —
— — | — ∪ ∪ | ⏑ ‖ — ∪ ∪ | — ∪ ∪ | ⏑

NOTE. In the Homeric verse and in Lyric poetry, a long vowel or a diphthong is often shortened at the end of a word when the next word begins with a vowel. *E.g.*

ὦ πόποι, | ἦ μάλα | δὴ μετε|βούλευ|σαν θεοὶ | ἄλλως.
χρυσέῳ ἀ|νὰ σκή|πτρῳ, καὶ ἐ|λίσσετο | πάντας Ἀ|χαιούς (§ 10).

This sometimes occurs in the middle of a word. Sometimes a short final vowel occurs in Homer where a long one is required by the verse. This can often be explained by supposing a following semi-vowel to have been doubled in pronunciation. Many anomalies in Homeric quantity are explained by the omission of *Vau* or *Digamma* (§ 1, Note 2); as *τοΐόν οἱ* (— — —) for *τοῖόν Fοι*.

ANAPAESTIC RHYTHMS.

§ 296. Anapaestic verses are measured by dipodies (§ 289, 2). The spondee and the dactyl (— — and — ⏑ ∪) may stand for the anapaest.

NOTE. The long syllable of an anapaest is rarely resolved into two short, making ∪ ∪ ⏑ ∪ for ∪ ∪ —.

§ 297. The following are the most common anapaestic verses: —

1. The monometer, —

τρόπον αἰ|γυπιῶ· ∪ ∪ — | ∪ ∪ —
καὶ θέμις | εἰνεῖν. — ∪ ∪ | — —
σύμφω|νος ὁμοῖ — — | ∪ ∪ —

2. The dimeter acatalectic, —

μέγαν ἐκ | θυμοῦ | κλάζον|τες Ἄρη. ∪∪ _ | _ _ | _ _ | ∪∪ _
οἴτ' ἐκ|πατίοις | ἄλγεσι | παίδων. _ _ | ∪∪ _ | _ ∪∪ | _ _

And the ó|live of peáce | sends its bránch|es abroád.

3. The dimeter catalectic, or *paroemiac*, —

ἦραν | στρατιὰ|την ἀρω|γάν. _ _ | ∪ ∪ _ | ∪∪ _ | ∪
οὕτω | πλουτή|σετε πάν|τες. _ _ | _ _ | ∪∪ _ | ∪

The Lórd | is advánc|ing. Prepáre | ye! _ ⊥ | ∪ ∪ ⊥ | ∪∪ ⊥ | ∪

4. The tetrameter catalectic, consisting of seven feet and a syllable, or of the two preceding verses combined. There is a regular diaeresis after the second dipody. See § 291, 2.

πρόσχετε τὸν νοῦν | τοῖς ἀθανάτοις | ἡμῖν, τοῖς αἰ|ὲν ἐοῦσι,
τοῖς αἰθερίοις, | τοῖσιν ἀγήρῳς, | τοῖς ἄφθιτα μη|δομένοισιν.

§ 298. An *anapaestic system* consists of a series of anapaestic dimeters *acatalectic*, with occasionally a monometer, ending always with the paroemiac (or dimeter *catalectic*). These are very frequently employed in both tragedy and comedy. *E.g.*

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου
μέγας ἀντίδικος,
Μενέλαος ἄναξ ἠδ' Ἀγαμέμνων,
διθρόνου Διόθεν καὶ διοκήπτρου
τιμῆς ὀχυρὸν ζεῦγος Ἀτρειδᾶν,
στόλον Ἀργείων χιλιοναύταν
τῆσδ' ἀπὸ χώρας
ἦραν, στρατιῶτιν ἀρωγάν.

NOTE. Iambic and trochaic systems are sometimes formed on the same principle, consisting of iambic or trochaic dimeters acatalectic, with occasionally a monometer, ending always with a dimeter catalectic.

LOGAOEDIC RHYTHMS.

§ 299. 1. Logaoedic rhythm is a rhythm in $\frac{2}{8}$ time, having the trochee as its foundation, but admitting great freedom of construction. Besides the trochee — ∪, it admits the irrational trochee — >, the tribrach ∪ ∪ ∪, the cyclic dactyl –∪∪, and the syncopated trochee ⊥.

2. The first foot of a logaoedic verse often allows special freedom, and it is then called a *basis*. The basis may be a trochee or an irrational trochee $\_ >$, and sometimes a tribrach $\cup \cup \cup$. An apparent iambus (probably with ictus $\acute{\cup} \_$) sometimes occurs (see § 300, 7); and rarely even two short syllables, $\acute{\cup} \cup$, stand for a basis in lyric poetry. Great license is permitted in using different forms of basis, even in verses which otherwise correspond precisely (§ 289, 4), as in § 300, 7. A basis is marked ×.

When a verse has more than one rhythmical series (§ 287, 1), each series may begin with a basis (see § 300, 7). Sometimes an anacrusis (§ 285, 4) precedes a logaoedic verse, either with or without a following basis.

§ 300. The following are some of the most important logaoedic verses: —

1. *Adonic:* *σύμμαχος ἔσσο.* $\neg \cup \cup | \_ \cup$ This is the final verse of the Sapphic stanza (6.)

2. *First Pherecratic:* *ἑπταπύλοισι Θήβαις.* $\neg \cup \cup | \_ \cup | \_ \cup$
   Catal. *ψεύδεσι ποικίλοις.* $\neg \cup \cup | \_ \cup | \_ \wedge$

3. *Second Pherecratic:* *παιδὸς δύσφορον ἄταν.* $\_^{\times} > | \neg \cup \cup | \_ \cup$
   Catal. *ἐχθίστων ἀνέμων.* $\_^{\times} > | \neg \cup \cup | \_ \wedge$

4. *Glyconic:* (Three forms): —
   (*a*) *μὴ κατὰ τὸν νεᾶνίαν.* $\neg \cup \cup | \_ \cup | \_ \cup | \_ \wedge$
   (*b*) *Θήβᾳ τῶν προτέρων φάος.* $\_^{\times} > | \neg \cup \cup | \_ \cup | \_ \wedge$
   (*c*) *φῶτα βάντα πανσαγίᾳ.* $\_^{\times} \cup | \_ \cup | \neg \cup \cup | \_ \wedge$

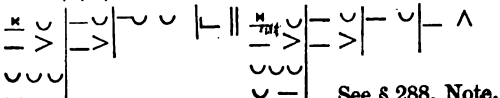
5. Three *Alcaics*, which form the Alcaic stanza: —
   (*a*) *ἀσυνέτημι τῶν ἀνέμων στάσιν·*
   $\cup : \acute{\cup} \cup | \_ \cup | \neg \cup \cup | \_ \cup | \_ \wedge$
   (*a*) *τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται*
   $\cup : \_^{\times} \cup | \_ > | \neg \cup \cup | \_ \cup | \_ \wedge$
   (*b*) *τὸ δ' ἔνθεν· ἄμμες δ' ἂν τὸ μέσσον*
   $\cup : \_ \cup | \_ \cup | \_ \cup | \_ \cup$
   (*c*) *νᾶϊ φορήμεθα σὺν μελαίνᾳ.*
   $\neg \cup \cup | \neg \cup \cup | \_ \cup | \_ \cup$
   Compare in Horace, —
   Vides ut alta stet nive candidum, &c.

6. *Sapphic:* ποικι|λόθρον᾽ | ἀθάνατ᾽ | Ἀφρο|δίτα.

$$\text{— } \cup \,|\, \text{— } \cup \,|\, \overset{\frown}{\text{—}} \cup \cup \,|\, \text{— } \cup \,|\, \text{— } \cup$$

Three Sapphics and an Adonic (1) form the Sapphic stanza.

7. *Eupolidēan:* ὦ θε|ώμε|νοι, κατε|ρῶ ‖ πρὸς ὑ|μᾶς ἐ|λευθέ|ρως.



See § 288, Note.

NOTE. Nearly all the verses here described as logaoedic have been called choriambic (§ 301, 1). If we consider the dactyl here as — ∪∪ and not as $\overset{\frown}{\text{—}} \cup \cup$, it forms — ∪∪— with the following long syllable; and thus, by the division hitherto common, the Pherecratics become (1) —∪∪—|∪—∪ and —∪∪—|∪—, (2) — ⏑ |—∪∪—|∪ and — ⏑ |—∪∪—; the Glyconics become (1) —∪∪—|∪—∪—, (2) — ⏑ |—∪∪—|∪—, (3) — ⏑ |— ⏑ |—∪∪—; and the Sapphic becomes —∪|—∪|—∪∪—|∪—∪, with the Adonic —∪∪—|∪.

RHYTHMS WITH FEET OF FIVE OR SIX TIMES.

§ 301. Some of the more important rhythms with feet of five or six times (§ 285, 2, *c*, *d*) are the following: —

1. *Choriambic* rhythms, with the choriambus —∪∪— as the fundamental foot: —

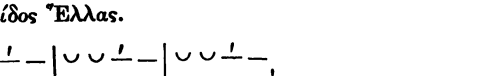
παῖδα μὲν αὐ|τᾶς πόσιν αὐ|τᾷ θεμένα.

—∪∪—|—∪∪—|—∪∪—

NOTE. Choriambic verses of this class are rare. Most so-called choriambic verses are here explained as logaoedic (§ 300, Note).

2. *Ionic* rhythms, with the ionic *a minore* ∪∪—— as the fundamental foot, admitting also the equivalent ∪∪⏑ (§ 286, 2): —

πεπέρᾱκεν | μὲν ὁ περσέ|πτολις ἤδη
βασίλειος | στρατὸς εἰς ἀν|τίπορον γεί|τονα χώραν
Ἀθαμαντίδος Ἑλλας.



A ditrochee ⏑ – ⏑ – often takes the place of two long syllables and the two *following* shorts. This is called *anaclăsis* (*ἀνάκλασις, breaking up*): —

τίς ὁ κραιπνῷ | ποδὶ πηδή|ματος εὖπε|τοῦς ἀνάσσων;
⏑ ⏑ – – | ⏑ ⏑ – – | ⏑ ⏑ – ⏑ | – ⏑ – –

3. *Cretic* rhythms, in which *paeons* occur by resolution of long syllables (– ⏑ ⏑ ⏑ or ⏑ ⏑ ⏑ – for – ⏑ –): —

οὐκ ἀνα|σχήσομαι· | μηδὲ λέγε | μοι σὺ λόγον.
κατατεμῶ | τοῖσιν ἱπ|πεῦσι κατ|τύματα.
– ⏑ – | – ⏑ – | – ⏑ ⏑ ⏑ | – ⏑ ⏑ ⏑
⏑ ⏑ ⏑ – | – ⏑ – | – ⏑ – | – ⏑ –

4. *Bacchic* rhythms, with the *bacchius* ⏑ – – as the fundamental foot: —

τίς ἀχὼ, | τίς ὀδμὰ | προσέπτα | μ' ἀφεγγής;
⏑ – – | ⏑ – – | ⏑ – – | ⏑ – –

DOCHMIACS.

§ **302.** *Dochmiac* verses, which are used chiefly in tragedy to express great excitement, are based upon a foot compounded of the bacchius and the iambus, ⏑ – – | ⏑ –, called the *dochmius*. This peculiar foot appears in nineteen different forms, by resolving the long syllables and admitting irrational longs in place of the two shorts. Its most common forms are ⏑ – – | ⏑ – and ⏑ ⏑ ⏑ – | ⏑ –. As examples may be given

δυσαλγεῖ τύχᾳ. ⏑ – – | ⏑ –
πτεροφόρον δέμας. ⏑ ⏑ ⏑ – | ⏑ –
μῖσόθεον μὲν οὖν. > ⏑ ⏑ – | ⏑ – (for > – – | ⏑ –)
μεγάλα μεγάλα καί. ⏑ ⏑ ⏑ ⏑ ⏑ | ⏑ – (for ⏑ – – | ⏑ –)
φερούμαν βοσκάν. ⏑ – – | > – (for ⏑ – – | ⏑ –)
προπέμψας ἄχη, | τίνα θροεῖς λόγον; ⏑ – – ⏑ – | ⏑ ⏑ ⏑ ⏑ – ⏑ –

APPENDIX.

CATALOGUE OF VERBS.

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CATALOGUE OF VERBS.

NOTE. — This catalogue professes to contain only those verbs in ordinary use in classic Greek which have any such peculiarities as to present difficulties to a student. No verb is introduced which does not occur in some form before Aristotle; and no forms are given which are not found in writers earlier than the Alexandrian period, except sometimes the present indicative of a verb which is classic in other tenses, and occasionally a form which is given for completeness and marked as *later*. Tenses which are not used by Attic writers, in either prose or poetry, or which occur only in lyrical parts of the drama, are enclosed in [ ], except occasionally the present indicative of a verb which is Attic in other tenses.

The simple stem of each verb, when this does not appear in the present, *i.e.* unless the verb is of the *first class* (§ 108, I.), is given in ( ) directly after the present indicative. The *class* of each verb (§ 108) is given in ( ) at the end, unless it belongs to the first class, when it is left without a number. Verbs in μι of the second class (in ὐμι, § 108, v. 4) are marked (II.); other verbs in μι are marked (I.). A few Epic irregularities are not noticed in the classification.

The modification of the stem made by adding ε in certain tenses (§ 109, 8) is marked by prefixing (ε-) to the first form in which this occurs. A hyphen prefixed to a form (as -ῆνεκα) indicates that it occurs only in composition. This is omitted, however, if the simple form occurs even in later Greek; and it is not always inserted when the occurrence of cognate forms, or any other reason, makes it probable that the simple form was in good use. It would be extremely difficult to point out an example of every tense of even the best English verbs in a writer of established authority within a fixed period.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

A.

[(ἀα-), *injure, infatuate*, stem, with aor. ἄασα, ἄσα; a. p. ἀάσθην; pr. mid. ἀάται, aor. ἀασάμην, *erred*. Epic.]

Ἄγαμαι, *admire*, [Ep. fut. ἀγάσομαι, rare,] ἠγάσθην, ἠγᾰσάμην. (I.)

Ἀγγέλλω (ἀγγελ-), *announce*, ἀγγελῶ [ἀγγελέω], ἤγγειλα, ἤγγελκα, ἤγγελμαι, ἠγγέλθην, fut. p. ἀγγελθήσομαι; a. m. ἠγγειλάμην. Second aorists with λ are rare or doubtful. (4.)

Ἀγείρω (ἀγερ-), *collect*, a. ἤγειρα ; [Ep. plpf. p. ἀγηγέρατο ; a. p. ἠγέρθην, a. m. (ἠγειράμην) συν-αγείρατο, 2 a. m. ἀγερόμην with part. ἀγρόμενος.] (4.)

Ἄγνῡμι (*Fαγ-*), in comp. also ἀγνύω, *break*, ἄξω, ἔαξα, [rarely Epic ἤξα], 2 p. -ᾶγα [Ion. ἔηγα], 2 a. p. ἐάγην [Ep. ἄγην]. (II.)

Ἄγω, *lead*, ἄξω, ἦξα (rare), ἦχα (in comp.), ἦγμαι, ἤχθην, ἀχθήσομαι ; 2 a. ἤγαγον, ἠγαγόμην ; fut. m. ἄξομαι (as pass.), [a. m. ἀξάμην, (Ion.).]

[(**ἀδε-**), *be sated*, stem with aor. opt. ἀδήσειεν, pf. part. ἀδηκώς. Epic.]

[(**ἀε-**), *rest*, stem with aor. ἄεσα, ἄσα. Epic.]

Ἀείδω, *sing*, ἀείσω and ἀείσομαι, ἤεισα. In Attic prose, ᾄδω, ᾄσομαι (ᾄσω, rare), ᾖσα, ᾔσθην.

Ἀείρω (ἀερ-), *take up*, f. ἀρῶ, a. ἦειρα, ἠέρθην, [ἦερμαι late, Hom. plp. p. ἄωρτο for ἤερτο ; a. m. ἀειράμην.] Ionic and poetic. In Attic prose always αἴρω (ἀρ-) ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην ; ἀροῦμαι, ἠράμην. Poetic 2 a. m. ἀρόμην. (4.)

[**Ἄημι** (ἀε-), *blow*, inf. ἀῆναι, ἀήμεναι, part. ἀείς ; imp. ἄην. Mid. ἄημαι, imp. ἀήμην. Poetic, chiefly Epic.] (I.)

Αἰδέομαι, poet. αἴδομαι, *respect*, αἰδέσομαι, ᾔδεσμαι, ᾐδέσθην, ᾐδεσάμην. [Hom. imperat. αἰδεῖο]. § 109, 2.

Αἰνέω, *praise*, αἰνέσω [αἰνήσω], ᾔνεσα [ᾖνησα], -ᾔνεκα, -ᾔνημαι, ᾐνέθην, § 109, 1, N. 2.

[**Αἴνῡμαι**, *take*, imp. αἰνύμην. Epic.] (II.)

Αἱρέω (ἑλ-), *take*, αἱρήσω, ᾕρηκα, ᾕρημαι [Hdt. ἀραίρηκα, ἀραίρημαι], ᾑρέθην, αἱρεθήσομαι ; fut. pf. ᾑρήσομαι (rare); 2 a. εἷλον, ἕλω, &c.; εἱλόμην, ἑλωμαι, &c. (8.)

Αἵρω, Attic prose form of ἀείρω. See ἀείρω.

Αἰσθάνομαι (αἰσθ-), *perceive*, (ε-) αἰσθήσομαι, ᾔσθημαι, ᾐσθόμην. Pres. αἴσθομαι (rare). (5.)

Αἰσχῡνω (αἰσχῡν-), *disgrace*, αἰσχῡνῶ, ᾔσχῡνα, [p. p. part. ᾐσχυμμένος Ep.,] ᾐσχύνθην, *felt ashamed*, αἰσχυνθήσομαι ; fut. m. αἰσχυνοῦμαι. (4.)

Ἄτω, *hear*, imp. ἄϊον, [aor. -ᾔϊσα.] Ionic and poetic.

[**Ἄτω**, *breathe out*, only imp. ἄϊον. Epic. See ἄημι.]

[**Ἀκαχίζω**, *afflict*, redupl. pres., with ἀχέω and ἀχεύω, *be grieved* (only in pr. part. ἀχέων, ἀχεύων), and ἄχομαι, *be grieved ;* fut. ἀκαχήσω, aor. ἀκάχησα ; p. p. ἀκάχημαι (ἀκηχέδαται), ἀκάχησθαι, ἀκαχήμενος or ἀκηχέμενος ; 2 aor. ἤκαχον, ἀκαχόμην. See ἄχνυμαι and ἄχομαι. Epic.]

[**Ἀκαχμένος**, *sharpened*, Epic perf. part. with no present in use.]

Ἀκέομαι, *heal*, aor. ἠκεσάμην.

Ἀκηδέω, *neglect*, [aor. ἀκήδεσα Ep.]. Poetic.

Ἀκούω (ἀκου- for ἀκοF-), *hear*, ἀκούσομαι, ἤκουσα [Dor. pf. ἄκουκα], 2 pf. ἀκήκοα (for ἀκ-ηκοFα, § 102), 2 plpf. ἠκηκόειν or ἀκηκόειν ; ἠκούσθην, ἀκουσθήσομαι.

Ἀλάομαι, *wander*, [pf. ἀλάλημαι (as pres.), w. inf. ἀλάλησθαι, pt. ἀλαλήμενος], a. ἀλήθην. Chiefly poetic.

Ἀλδαίνω (ἀλδᾰν-), *nourish*, [Ep. 2 aor. ἤλδανον.] Pres. also ἀλδήσκω. Poetic. (4.)

Ἀλείφω (ἀλῐφ-), *anoint*, ἀλείψω, ἤλειψα, -ἀλήλιφα (or -ειφα), ἀλήλιμμαι, ἠλείφθην, -ἀλειφθήσομαι (rare), 2 a. p. -ἠλίφην (rare). Mid. f. ἀλείψομαι, a. ἠλειψάμην. (2.)

Ἀλέξω (ἀλεκ-), *ward off*, fut. [Ep. ἀλεξήσω] ἀλεξήσομαι or ἀλέξομαι; aor. ἠλέξησα (-ἤλεξα, rare), ἠλεξάμην; [Ep. 2 a. ἄλαλκον for ἀλ-αλεκ-ον.] (8.)

[**Ἀλέομαι**, *avoid*, Epic; aor. ἠλεάμην.]

Ἀλεύω, *avert*, ἀλεύσω, ἤλευσα, ἠλευάμην.

Ἀλέω, *grind*, ἀλέσω (ἀλῶ), ἤλεσα, ἀλήλεσμαι or ἀλήλεμαι. § 102.

Ἄλθομαι, *be healed*, (ε-) ἀλθήσομαι.

Ἁλίσκομαι (ἁλ-, ἁλο-), *be captured*, ἁλώσομαι, ἥλωκα or ἐάλωκα, 2 aor. ἥλων or ἐάλων, ἁλῶ [Epic ἁλώω], ἁλοίην, ἁλῶναι, ἁλούς; all passive in meaning. § 109, 8, N. No active ἁλίσκω, but see **ἀν-αλίσκω**. (6.)

Ἁλιταίνομαι (ἁλῑτ-, ἁλιτᾰν-), [with Ep. pres. act. **ἁλιτραίνω**], *sin*; 2 aor. ἥλῑτον, [ἁλῑτόμην, pf. part. ἁλιτήμενος, *sinning*, Ep.]. Poetic, chiefly Epic. (4. 5.)

Ἀλλάσσω (ἀλλᾰγ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἠλλάγην. (4.)

Ἄλλομαι (ἁλ-), *leap*, ἁλοῦμαι, ἠλάμην; 2 a. ἠλόμην (rare). [Epic 2 a. ἅλσο, ἅλτο, ἅλμενος, by syncope. (4.)

[**Ἀλυκτάζω** and **ἀλυκτέω**, *be excited*, imp. ἀλύκταζον Hdt., pf. ἀλαλύκτημαι Hom. Ionic.]

Ἀλύσκω (ἀλῦκ-), *avoid*, ἀλύξω [and ἀλύξομαι], ἤλυξα (rarely -αμην). Poetic. Ἀλύσκω is for ἀλυκ-σκω (§ 108, vi. N. 3). (6.)

Ἁλφάνω (ἀλφ-), *find*, *acquire*, [Epic 2 aor. ἤλφον.] (5.)

Ἁμαρτάνω (ἁμαρτ-), *err*, (ε-) ἁμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἥμαρτον [Ep. ἤμβροτον]. (5.)

Ἀμβλίσκω (ἀμβλ-), ἀμβλόω in comp., *miscarry*, [ἀμβλώσω, late,] ἤμβλωσα, -ἠμβλωκα, -ἠμβλωμαι, ἠμβλώθην. (6.)

Ἀμείρω (ἀμερ-) and **ἀμέρδω**, *deprive*, ἤμερσα, ἠμέρθην. Poetic. (1. 4.)

Ἀμπ-έχω and **ἀμπ-ίσχω** (ἀμφί and ἔχω), *wrap about*, *clothe*, ἀμφέξω, 2 a. ἤμπισχον; [Epic impf. ἄμπεχον.] Mid. ἀμπέχομαι, ἀμπίσχομαι, ἀμπισχνέομαι; imp. ἠμπειχόμην; f. ἀμφέξομαι; 2 a. ἠμπισχόμην and ἠμπεσχόμην, § 105, 1, N. 3. See ἔχω and ἴσχω.

Ἀμπλακίσκω (ἀμπλᾰκ-), *err*, *miss*, ἠμπλάκημαι; 2 a. ἤμπλακον, part. ἀμπλακών or ἀπλακών. Poetic. (6.)

[**Ἄμπνυε**, ἀμπνύσθην, ἄμπνῦτο, all Epic: see ἀναπνέω.]

Ἀμύνω (ἀμῦν-), *ward off*; fut. ἀμῦνῶ, ἀμῦνοῦμαι; aor. ἤμῦνα, ἠμῦνάμην. (4.)

Ἀμφι-γνοέω, *doubt*, ἠμφιγνόεον and ἠμφεγνόεον, ἠμφεγνόησα; aor. pass. part. ἀμφιγνοηθείς. § 105, 1, N. 3.

Ἀμφι-έννῡμι (see ἕννυμι), *clothe*, fut. [Ep. ἀμφιέσω] Att. -ἀμφιῶ; ἠμφίεσα, ἠμφίεσμαι; ἀμφιέσομαι, ἀμφιεσάμην (poet.). § 105, 1, N. 3. (II.)

Ἀμφισβητέω, *dispute*, augmented ἠμφισ- and ἠμφεσ- (§ 105, 1, N. 3); otherwise regular.

Ἀναίνομαι (ἀνᾰϝ-), *refuse*, imp. ἠναινόμην, aor. ἠνηνάμην. (4.)

Ἀναλίσκω and **ἀνᾱλόω**, *expend*, ἀνᾱλώσω, ἀνάλωσα, and ἀνήλωσα (κατ-ηνάλωσα), ἀνάλωκα and ἀνήλωκα, ἀνάλωμαι and ἀνήλωμαι (κατ-ηνάλωμαι), ἀνᾱλώθην and ἀνηλώθην, ἀναλωθήσομαι. See **ἁλίσκομαι**.

Ἀναπνέω, *take breath*, comp. of ἀνά and πνέω (πνῡ-): see πνέω. [Epic 2 aor. imperat. ἄμπνυε, a. p. ἀμπνύνθην, 2 a. m. ἄμπνῡτο (for -νετο).]

Ἀνδάνω (*Fᾱδ-*, ἀδ-), *please*, (ε-) [ἀδήσω, Hdt.; 2 pf. ἔᾱδα, Epic;] 2 aor. ἄδον [Ion. ἔᾰδον, Epic εὐᾰδον for ἐ*F*αδον.] Ionic and poetic. (5.)

Ἀνέχω, *hold up*; see ἔχω, and § 105, 1, Note 3.

[**Ἀνήνοθε**, defect. 2 pf., *springs, sprung*. Epic.] See ἐνήνοθε.

Ἀν-οίγνῡμι and **ἀνοίγω** (see οἴγνυμι), *open*, imp. ἀνέῳγον (ἤνοιγον, rare) [Epic ἀνῴγον]; ἀνοίξω, ἀνέῳξα (ἤνοιξα, rare) [Hdt. ἄνοιξα], ἀνέῳχα, ἀνέῳγμαι, ἀνεῴχθην (subj. ἀνοιχθῶ, &c.); fut. pf. ἀνεῴξομαι; 2 pf. ἀνέῳγα (rare). (II.)

Ἀν-ορθόω, *set upright*, aug. ἀνωρ- and ἠνωρ-. § 105, 1, N. 3.

Ἀνύω, Att. also **ἀνύτω**, *accomplish*; fut. ἀνύσω, ἀνύσομαι; aor. ἤνῡσα, ἠνῡσάμην; pf. ἤνῡκα, ἤνυσμαι. (Always ῡ.)

Ἀνώγω, *order, exhort*, imp. ἤνωγον; ἀνώξω, ἤνωξα; 2 p. ἄνωγα (as pres.), with imperat. ἄνωχθι, ἀνώχθω, ἄνωχθε, 2 plpf. ἠνώγεα. Ionic and poetic.

(**Ἀπ-αυράω**), *take away*, not found in present; imp. ἀπηύρων (as aor.); a. m. ἀπηυράμην (?); aor. part. ἀπούρας, ἀπουράμενος. Poetic.

Ἀπαφίσκω (ἀπᾰφ-), *deceive*, 2 a. ἤπαφον [2 a. m. opt. ἀπαφοίμην]. Poetic. (6.)

Ἀπεχθάνομαι (ἐχθ-), *be hated*, (ε-) ἀπεχθήσομαι, ἀπήχθημαι; 2 a. ἀπηχθόμην. (5.)

[**Ἀπόερσε**, *swept off*, subj. ἀποέρσῃ, opt. -σειε. Only in 3 pers. Epic.]

Ἀποκτίννῡμι and **-ύω**, forms of ἀποκτείνω. See **κτείνω**.

Ἀπόχρη, *it suffices*, impersonal. See χρή.

Ἅπτω (ἁφ-), *touch*, fut. ἅψω, ἅψομαι; aor. ἧψα, ἡψάμην; pf. ἧμμαι; a. p. ἥφθην. (3.)

Ἀράομαι, *pray*, ἀράσομαι, ἠρᾱσάμην, ἠρᾶμαι. [Ep. act. inf. ἀρήμεναι, *to pray*.]

Ἀραρίσκω (ἀρ-), *fit*, ἤρσα, ἤρθην; 2 p. ἄρᾱρα, [Ion. ἄρηρα, plpf. ἀρήρειν and ἠρήρειν;] 2 a. ἤρᾰρον; 2 a. m. part. ἄρμενος (as adj.), *fitting*. Att. redupl. in pres. (§ 108, vi. N. 1). (6.)

Ἀρέσκω (ἀρε-), *please*, ἀρέσω, ἤρεσα, ἠρέσθην ; ἀρέσομαι, ἠρεσάμην. § 109, 1, N. 2. (6.)

[**Ἀρημένος**, *oppressed*, pf. pass. part. Epic.]

Ἀρκέω, *assist*, ἀρκέσω, ἤρκεσα. § 109, 1, N. 2.

Ἁρμόττω [Ion. **ἁρμόσσω**], poet. **ἁρμόζω** (ἁρμοδ-), *fit*, ἁρμόσω, ἥρμοσα (συν-άρμοξα Pind.), ἥρμοκα, ἥρμοσμαι, ἡρμόσθην, fut. p. ἁρμοσθήσομαι ; a. m. ἠρμοσάμην. (4.)

Ἄρνυμαι (ἀρ-), *win*, *secure*, pres. and impf.; chiefly poetic. Same stem as αἴρω (v. ἀείρω). (II.)

Ἀρόω, *plough*, ἤροσα, [p. p. Ion. ἀρήρομαι,] ἠρόθην. § 109, 1, N. 2.

Ἁρπάζω (ἁρπαδ-, ἁρπαγ-), *seize*, ἁρπάσω and ἁρπάσομαι [Ep. ἁρπάξω], ἥρπᾰσα [ἥρπαξα], ἥρπᾰκα, ἥρπασμαι, ἡρπάσθην [Hdt. ἡρπάχθην], ἁρπασθήσομαι. (4.)

Ἀρύω and **ἀρύτω**, *draw water*, aor. ἤρῠσα, ἠρυσάμην, ἠρύθην [ἠρύσθην, Ion.].

Ἄρχω, *begin*, *rule*, ἄρξω, ἦρξα, ἦρχα, ἦργμαι (mid.), ἠρχθην, ἀρχθήσομαι ; ἄρξομαι, ἠρξάμην.

[**Ἀτιτάλλω** (ἀτιτᾰλ-), *tend ;* aor. ἀτίτηλα. Epic and Lyric.] (4.)

Αὐαίνω (αὐᾰν-) or **αὑαίνω** ; fut. αὐᾰνῶ ; aor. ηὔηνα, ηὐάνθην or αὐάνθην, αὐανθήσομαι ; fut. m. αὐανοῦμαι (as pass.). Augment ηυ- or αυ- (§ 103, Note). Chiefly poetic and Ionic. (4.)

Αὐξάνω or **αὔξω** (αὐξ-), *increase*, (ε-) αὐξήσω, αὐξήσομαι, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὐξήθην, αὐξηθήσομαι. [Also Ion. pres. ἀέξω, impf. ἄεξον.] (5.)

[**Ἀφάσσω** (ἀφᾰδ-), *feel*, *handle*, aor. ἥφᾰσα ; used by Hdt. for ἀφάω or ἀφάω.] (4.)

Ἀφ-ίημι, *let go*, impf. ἀφίην or ἠφίην (§ 105, 1, N. 3); fut. ἀφήσω, &c. See ἵημι, § 127.

[**Ἀφύσσω** (ἀφῠγ-), *draw*, *pour*, ἀφύξω. Epic.] See ἀφύω. (4)

[**Ἀφύω**, *draw*, ἀφύσω (late), ἤφῠσα, ἠφυσάμην. Poetic, chiefly Epic.]

Ἄχθομαι, *be displeased*, (ε-) ἀχθέσομαι, ἠχθέσθην, ἀχθεσθήσομαι. § 109, 2.

[**Ἄχνῡμαι** (ἀχ-), *be troubled*, impf. ἀχνύμην. Poetic. (II.) Also Epic pres. **ἄχομαι.**] See **ἀκαχίζω.**

[**Ἄω**, *satiate*, ἄσω, ἄσα ; 2 aor. subj. ἔωμεν (or ἐῶμεν), inf. ἄμεναι, *to satiate one's self*. Mid. (ἄομαι) ἄᾶται as fut. ; f. ἄσομαι, a. ἀσάμην. Epic.]

B.

Βάζω (βαγ-), *speak*, *utter*, -βάξω, [p. p. Ep. βέβακται]. Poetic. (4.)

Βαίνω (βᾰ-, βᾰν-), *go*, βήσομαι (poet. except in comp.), βέβηκα, -βέβᾰμαι, -ἐβάθην (rare); 2 a. ἔβην (§ 125, 3); 2 p. (βέβαα) βεβῶ, &c. (125, 4); [a. m. Ep. ἐβησάμην (rare) and ἐβησόμην]. In active sense, *cause to go*, poet. βήσω, ἔβησα. See § 108, v. N. 1. (5. 4.)

Βάλλω (βᾰλ-, βλᾰ-), *throw*, f. [βαλέω] βαλῶ, rarely (ε-) βαλλήσω, βέβληκα, βέβλημαι [Ep. βεβόλημαι], ἐβλήθην, βληθήσομαι; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι; [Epic, 2 a. dual ξυμ-βλήτην; 2 a. m. ἐβλήμην, with subj. βλήεται, opt. βλῆο or βλεῖο, inf. βλῆσθαι, pt. βλήμενος; fut. ξυμ-βλήσεαι]. (4.)

Βάπτω (βᾰφ-), *dip*, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)

Βάσκω (βᾰ-), poetic form of *βαίνω*, *go*. (6.)

Βαστάζω (βαστᾰδ-), *carry*, βαστάσω, ἐβάστασα. Poetic. (4.)

Βήσσω (βηχ-), Att. *βήττω*, *cough*, βήξω, ἔβηξα. (4.)

[**Βίβημι** (βα-), *go*, pr. part. βιβάς. Epic.] (I.)

Βιβρώσκω (βρο-), *eat*, p. βέβρωκα, βέβρωμαι, [ἐβρώθην; 2 a. ἔβρων; fut. pf. βεβρώσομαι]; 2 p. part. (βεβρώς) pl. βεβρῶτες (§ 125, 4). [Hom. pres. βεβρώθω.] (6.)

Βιόω, *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, (βεβίωμαι) βεβίωται; 2 a. ἐβίων (§ 125, 3).

Βιώσκομαι (βιο-), *revive*, ἐβιωσάμην, *restored to life*. (6.)

Βλάπτω (βλᾰβ-), *injure*, βλάψω, ἔβλαψα, βέβλᾰφα, βέβλαμμαι, ἐβλάφθην; 2 a. p. ἐβλάβην, 2 f. βλαβήσομαι; fut. m. βλάψομαι; [fut. pf. βεβλάψομαι Icn.]. (3.)

Βλαστάνω (βλαστ-), *sprout*, (ε-) βλαστήσω, ἐβλάστησα, βεβλάστηκα (and ἐβλ-); 2 a. ἔβλαστον. (5.)

Βλέπω, *see*, βλέψομαι [Hdt. -βλέψω], ἔβλεψα.

Βλίττω or **βλίσσω** (μελῐτ-, βλῐτ-, § 14, N. 1), *take honey*, aor. ἔβλῐσα. (4.)

Βλώσκω (μολ-, μλο-, βλο-, § 14, N. 1), *go*, f. μολοῦμαι, p. μέμβλωκα, 2 a. ἔμολον. Poetic. (6.)

Βοάω, *shout*, βοήσομαι, ἐβόησα. [Ion. (stem βο-), -βώσομαι, ἔβωσα, ἐβωσάμην, (βέβωμαι) βεβωμένος, ἐβώσθην. § 108, vii. N.]

Βόσκω, *feed*, (ε-) βοσκήσω.

Βούλομαι, *will*, *wish*, (augm. ἐβουλ- or ἠβουλ-); (ε-) βουλήσομαι, βεβούλημαι, ἐβουλήθην; [2 p. προ-βέβουλα, *prefer*.] § 100, N. 2.

[(**Βραχ-**), stem, with only 2 aor. ἔβρᾰχε and βράχε, *resounded*. Epic.]

Βρίθω, *be heavy*, βρῖσω, ἔβρῖσα, βέβρῖθα. Rare in Attic prose.

[(**Βροχ-**), stem, *swallow*, aor. ἔβροξα, 2 aor. p. ἀνα-βροχείς; 2 pf. (?) ἀνα-βέβροχεν (Hom.). Epic.]

Βρῦχάομαι (βρῡχ-), *roar*, p. βέβρῡχα; ἐβρυχησάμην; βρυχηθείς. § 108, vii. N. (7.)

Βῡνέω or **βύω** (βυ-), *stop up*, βύσω, ἔβῡσα, βέβυσμαι. Chiefly poetic. (5.)

Γ.

Γαμέω (γᾰμ-), *marry* (said of a man), f. γαμῶ [γαμέω], a. ἔγημα, p. γεγάμηκα, p. p. γεγάμημαι. Mid. *marry* (said of a woman), f. γαμοῦμαι [Epic γαμέσσομαι (?), *will provide a wife*], a. ἐγημάμην. (7.)

Γάνῡμαι (γᾰ̆-), *rejoice*, [fut. (Epic) γανύσσομαι, pf. γεγάνῡμαι (later).] Poetic. (II.)

Γεγωνέω (γων-), *shout*, γεγωνήσω, (ἐγεγώνησα) γεγωνῆσαι; 2 p. γέγωνα, subj. γεγώνω, imper. γέγωνε, [inf. γεγωνέμεν, part. γεγωνώς.] § 109, 7 (*c*). (7.) Pres. also γεγωνίσκω. (6.)

Γείνομαι (γεν-), *be born*; a. ἐγεινάμην, *begat*. (4.)

Γελάω, *laugh*, γελάσομαι, ἐγέλᾱσα, ἐγελάσθην. § 109, 1, N. 2.

[**Γέντο**, *seized*, Epic 2 aor.; once in Hom.]

Γηθέω (γηθ-), *rejoice*, [γηθήσω, ἐγήθησα;] 2 p. γέγηθα (as pres.). (7.)

Γηράσκω and **γηράω**, *grow old*, γηράσω and γηράσομαι, ἐγήρᾱσα, γεγήρᾱκα (*am old*); 2 a. (ἐγήραν, § 125, 3) [ἐγήρα Hom.], inf. γηράναι, pt. γηράς. (6.)

Γίγνομαι and **γίνομαι** (γεν-, γα-), *become*, γενήσομαι, γεγένημαι, [ἐγενήθην Dor. and Ion.]; 2 a. ἐγενόμην [Ep. γέντο for ἐγένετο]; 2 p. γέγονα, *am*, poet. (γέγαα) and 2 plpf. (ἐγεγάειν), see § 125, 4. (8.)

Γιγνώσκω (γνο-), nosco, *know*, γνώσομαι, [Ion. ἀν-έγνωσα,] ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνων, *perceived*. § 125, 3. (6.)

Γνάμπτω (γναμπ-), *bend*, γνάμψω, [ἔγναμψα, -ἐγνάμφθην.] Poetic, chiefly Epic.] (3.)

[**Γοάω**, *bewail*, 2 aor. (γο-), γόον; only Epic in active.] Mid. γοάομαι, poetic, impf. γοᾶτο; [γοήσομαι (Epic), as active]. § 108, vii. N. (7.)

Γράφω, *write*, γράψω, &c. regular; 2 a. p. ἐγράφην (ἐγράφθην is not classic); 2 f. γραφήσομαι; fut. pf. γεγράψομαι.

Δ.

(**δᾰ̆-**), stem, *teach*, *learn*, no pres., [(ε-) δαήσομαι, δεδάηκα, δεδάημαι; 2 a. m. (?) inf. δεδάασθαι; 2 p. (δέδαα) § 125, 4; 2 a. δέδαον or ἔδαον,] 2 a. p. ἐδάην. Poetic, chiefly Epic.

[**Δαΐζω** (δαϊγ-), *rend*, δαΐξω, ἐδάϊξα, δεδάϊγμαι, ἐδαΐχθην. Epic and Lyric.] (4.)

Δαίνῡμι (δαι-), *entertain*, δαίσω, ἔδαισα, (ἐδαίσθην) δαισθείς. [Epic δαίνῡ, impf. and pr. imperat.] Mid. δαίνῡμαι, *feast*, δαίσομαι, ἐδαισάμην; [Ep. pr. opt. δαινῦτο for δαινυ-το, δαινύατ' for δαινυ-ντο. § 118, 1, N.] (II.)

Δαίομαι (δᾰ̆-), *divide*, [Ep. f. δάσομαι,] ἐδᾰ̆σάμην, pf. p. δέδασμαι [Ep. δέδαιμαι]. § 108, iv. 3, Note. (4.) Pres. also δατέομαι (δᾰτ-), *divide*, to which δάσομαι, ἐδᾰ̆σάμην, and δέδασμαι can be referred. (7.)

Δαίω (δᾰ̀-), *kindle*, [Ep. 2 p. δέδηα, 2 plpf. δεδήειν; 2 a. (ἐδαόμην) subj. δάηται.] Poetic. § 108, iv. 3, N. (4.)

Δάκνω (δᾰκ-, δηκ-), *bite*, δήξομαι, δέδηγμαι, ἐδήχθην, δηχθήσομαι; 2 a. ἔδακον. (2. 5.)

Δαμνάω and **δάμνημι** (δᾰ́μ-, δμᾰ̀-), also pr. **δαμάζω** (δαμαδ-), *tame, subdue*, [Ep. f. δαμῶ (w. δαμάᾳ, δαμόωσι) for δαμάσω, ἐδάμασα, [δέδμημαι,] ἐδαμάσθην (§ 16, 1) and ἐδμήθην; 2 a. p. ἐδάμην; [fut. pf. δεδμήσομαι; fut. m. δαμάσσομαι,] a. m. ἐδαμασάμην. See § 108, v. N. 2. (4. 5).

Δαρθάνω (δαρθ-), *sleep*, 2 a. ἔδαρθον, poet. ἔδρᾰθον; (ε-) p κατα-δεδαρθηκώς; κατ-εδάρθην (later). (5.)

Δατέομαι: see **δαίομαι**.

[**Δέαμαι**, *appear*, only in impf. δέατο. Hom.]

Δέδια, *fear*: see stem (δι-, δει-).

[**Δείδω**, *fear*: see (δι-, δει-).]

Δείκνῡμι (δεικ-), *show*, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, δειχθήσομαι; δείξομαι, ἐδειξάμην. See § 123. (II.) [Ion. (δεκ-), -δέξω, -ἔδεξα, -δέδεγμαι (Ep. δείδεγμαι), -ἐδέχθην, ἐδεξάμην.]

Δέμω (δεμ-, δμε-), *build*, ἔδειμα, [δέδμημαι], ἐδειμάμην. Chiefly Ionic.

Δέρκομαι, *see*, ἐδέρχθην; 2 a. ἔδρᾰκον, (ἐδράκην) δρᾰκείς; 2 p. δέδορκα, § 109, 3, 7 (*a*), and 4, N. 1.

Δέρω, *flay*, δερῶ, ἔδειρα, δέδαρμαι; 2 a. ἐδάρην. § 109, 4.

[**Δεύομαι**, Epic for δέομαι.] See **δέω**, *want*.

Δέχομαι, *receive*, δέξομαι, δέδεγμαι [Hom. δέχαται for δεδέχαται, § 106, 1, N.], ἐδέχθην, ἐδεξάμην; [2 a. m. chiefly Epic (ἐδέγμην) δέκτο, imper. δέξο, inf. δέχθαι, part. δέγμενος (sometimes as pres.).]

Δέω, *bind*, δήσω, ἔδησα, δέδεκα (rarely δέδηκα), δέδεμαι, ἐδέθην, δεθήσομαι; fut. pf. δεδήσομαι.

Δέω, *want, need*, (ε-) δεήσω, ἐδέησα [Ep. ἔδησα,] δεδέηκα, δεδέημαι, ἐδεήθην. Mid. δέομαι, *ask*, δεήσομαι. From Epic stem δευ- (ε-) come [ἐδεύησα (once in Hom.), and δεύομαι, δευήσομαι]. Impersonal **δεῖ**, debet, *there is need, (one) ought*, δεήσει, ἐδέησε.

[**Δηρῐ́άω**, act. rare (δηρι-), *contend*, fut. δηρίσω (late), aor. ἐδήρῑσα (Theoc.), aor. p. δηρίνθην as middle (Hom.). Mid. δηριάομαι and δηρίομαι, as act., δηρίσομαι (Theoc.), ἐδηρῑσάμην (Hom.).] § 108, vii. Note. (7.)

[**Δήω**, Epic pres. with future meaning, *shall find*.] See (**δᾱ-**).

(**Δι-, δει-**), stem, *fear*; [Epic pres. δείδω, fut. δείσομαι,] aor. ἔδεισα, pf. δέδοικα, § 109, 3, N. 2 [Ep. δείδοικα, § 101, 1, N.]. From stem δι-, [Ep. impf. δίον,] 2 pf. δέδια, 2 plpf. ἐδεδίειν [Ep. δείδια, &c.]. See § 125, 4. [Mid. **δίομαι**, *frighten, pursue*, δίωμαι, διοίμην, δίεσθαι, διόμενος; also **δίεμαι**, *fear, flee*; impf. act. ἐν-δίεσαν, *chased away*: poetic, chiefly Epic.]

Διαιτάω, *arbitrate*, w. double augment in perf. and plpf. and in compounds; *διαιτήσω, διήτησα* (*ἀπ-εδιήτησα*), *δεδιήτηκα, δεδιήτημαι, διητήθην* (*ἐξ-εδιητήθην*); *διαιτήσομαι, κατ-εδιητησάμην.* § 105, 1, N. 2.

Διακονέω, *minister*, *ἐδιακόνουν*; *διακονήσω* (aor. inf. *διακονῆσαι*), *δεδιακόνημαι, ἐδιακονήθην.* Later and doubtful (poetic) earlier forms with augment *δι-* or *δεδι-*. See § 105, 1, N. 2.

Δίδημι, *bind*, chiefly poetic form for *δέω.* (I.)

Διδάσκω (*διδαχ-*), for *διδαχ-σκω* (§ 108, vi. N. 3), *teach*, *διδάξω, ἐδίδαξα* [*ἐδιδάσκησα*], *δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην*; *διδάξομαι, ἐδιδαξάμην.* (6)

Διδράσκω (*δρα-*), only in comp., *run away*, *-δράσομαι, -δέδρᾶκα*; 2 a. *-ἔδρᾱν* [Ion. *-ἔδρην*], *-δρῶ, -δραίην, -δρᾶναι, -δρᾰ́s* (§ 125, 3). (6.)

Δίδωμι (*δο-*), *give*, *δώσω, ἔδωκα, δέδωκα*, &c.; see inflection and synopsis in § 123. [Ep. *δόμεναι* or *δόμεν* for *δοῦναι*, fut. *διδώσω* for *δώσω.*] (I.)

[**Δίζημαι**, *seek*, with *η* for *ε*; *διζήσομαι.* Ionic and poetic.] (I.)

Διψάω, *thirst*, *διψήσω, ἐδίψησα.* § 98, N. 2.

Δοκέω (*δοκ-*), *seem*, *think*, *δόξω, ἔδοξα, δέδογμαι, ἐδόχθην* (rare). Poetic *δοκήσω, ἐδόκησα, δεδόκηκα, δεδόκημαι, ἐδοκήθην.* Impersonal, **δοκεῖ**, *it seems*, &c. (7.)

Δουπέω (*δουπ-*), *sound heavily*, *ἐδούπησα* [Ep. *ἐγδούπησα*; 2 pf. *δέδουπα, δεδουπώς, fallen.*] Chiefly poetic. (7.)

Δράω, *do*, *δράσω, ἔδρᾱσα, δέδρᾶκα, δέδρᾶμαι*, (rarely *δέδρασμαι*), (*ἐδράσθην*) *δρασθείς.* § 109, 2.

Δύναμαι, *be able*, augm. *ἐδυν-* and *ἠδυν-* (§ 100, N. 2); pr. ind. 2 p. sing. poetic *δύνᾳ* (Att. & Dor.) or *δύνῃ* (Ion.); *δυνήσομαι, δεδύνημαι, ἐδυνήθην* (rarely *ἐδυνάσθην*), [Ep. *ἐδυνησάμην.*] (I.)

Δύω, *enter* or *cause to enter*, and **δύνω** (*δυ-*), *enter*; *δύσω* (*ῡ*), *ἔδῡσα, δέδῡκα, δέδῡμαι, ἐδύθην* (*ῠ*); 2 a. *ἔδῡν*, inflected § 123, see also § 125, 3; f. m. *δύσομαι*, a. m. *ἐδῡσάμην* [Ep. *ἐδῡσόμην*, inflected as 2 aor.]. (5.)

E.

Ἐάω [Ep. *ἐλάω*], *permit*, *ἐάσω, εἴᾱσα* [Ep. *ἔασα*], *εἴᾱκα, εἴᾱμαι, εἰάθην*; *ἐάσομαι* (as pass.). § 104.

Ἐγγυάω, *proffer*, *betroth*, augm. *ἠγγυ-* or *ἐνεγυ-* (*ἐγγεγυ-*).

Ἐγείρω (*ἐγερ-*), *raise*, *rouse*, *ἐγερῶ, ἤγειρα, ἐγήγερμαι, ἠγέρθην*; 2 p. *ἐγρήγορα*, *am awake* [Hom. *ἐγρηγόρθασι* (for *-όρασι*), imper. *ἐγρήγορθε* (for *-όρατε*), inf. *ἐγρήγορθαι* or *-όρθαι*]; 2 a. m. *ἠγρόμην* [Ep. *ἐγρόμην.*] (4.)

Ἔδω, *eat*, see **ἐσθίω.**

Ἕζομαι, (*ἑδ-* for *σεδ-*; cf. sed-eo), *sit*, [fut. inf. *ἑφ-έσσεσθαι* (Hom.):] aor. *ἐσσάμην* and *ἕεσσ-, εἱσάμην.* [Act. aor. *εἷσα* and *ἔσσα* (Hom.).] (4.) See **ἵζω** and **καθέζομαι.**

Ἐθέλω and **θέλω**, *wish*, imp. *ἤθελον*; (*ε-*) *ἐθελήσω, ἠθέλησα, ἠθέληκα.*

Ἐθίζω (*ἐθιδ-*), *accustom*, *ἐθίσω*, *εἴθῐσα*, *εἴθικα*, *εἴθισμαι*, *εἰθίσθην*. § 104. (4.)

Ἔθω, *be accustomed*, [only Ep. part. *ἔθων*;] 2 p. (*ὠθ-* for *Fωθ-*) *εἴωθα* [Ion. *ἔωθα*], as present; 2 plpf. *εἰώθειν*. § 104; § 109, 3, N. 1. (8.)

Εἶδον (*ἰδ-*, *Fιδ-*), vid-i, *saw*, 2 aor., no present; *ἴδω*, *ἴδομι*, *ἴδε* or *ἰδέ*, *ἰδεῖν*, *ἰδών*. Mid. (chiefly poet.), **εἴδομαι**, *seem*, [Ep. *εἰσάμην* and *ἐεισ-*;] 2 a. *εἰδόμην* (in prose rare and only in comp.), *saw*, = *εἶδον*. **Οἶδα** (2 pf. as pres.), *know*, plp. *ᾔδειν*, *knew*, f. *εἴσομαι*; see § 125, 4; § 127. (8.)

Εἰκάζω (*εἰκαδ-*), *make like*, *εἰκάσω*, *εἴκᾱσα* or *ἤκᾱσα*, *εἴκασμαι* or *ἤκασμαι*, *εἰκάσθην*, *εἰκασθήσομαι*. (4.)

(Εἴκω) not used in pres. (*ικ-*), *resemble*, *appear*, imp. *εἶκον*, f. *εἴξω* (rare), 2 p. **ἔοικα** [Ion. *οἶκα*] (with *ἐοίγμεν*, [*ἔϊκτον*,] *εἰξάσι*, *εἰκέναι*, *εἰκώς*, chiefly poetic); 2 plp. *ἐΐκειν* [with *ἐΐκτην*]. *Προσήϊξαι*, *art like* [and Ep. *ἤϊκτο* or *ἔϊκτο*], sometimes referred to *εἴσκω*. Impersonal **ἔοικε**, *it seems*, &c. For *ἔοικα* (*ικ-*), see § 109, 3; § 104. (2).

[Εἴλέω (*ἑλ-*, *εἰλ-*), *press*, *roll*, aor. *ἕλσα*, pf. p. *ἔελμαι*, 2 aor. p. *ἐάλην* or *ἁλήν* w. inf. *ἁλήμεναι*. Pres. pass. *εἵλομαι*. Epic. Hdt. has (in comp.) *-εἵλησα*, *-εἵλημαι*, *-εἱλήθην*. Pind. has plpf. *ἐόλει*.] The Attic has *εἱλέομαι*, and *εἵλλω* or *εἴλλω*. See **Ὕλλω**. (4. 7.)

Εἶμί, *be*, and **Εἶμι**, *go*. See § 127, I. and II.

Εἶπον (*ἐπ-* for *Fεπ-*, *ἐεπ-*), *said*, [Ep. *ἔειπον*,] 2 aor., no present; *εἶπω*, *εἴποιμι*, *εἰπέ* [Ep. imp. *ἔσπετε*], *εἰπεῖν*, *εἰπών*; 1 aor. **εἶπα** (opt. *εἴπαιμι*, imper. *εἶπον* or *εἰπόν*, inf. *εἶπαι*, pt. *εἶπας*), [Hdt. *ἀπ-ειπάμην*.] Other tenses are supplied by Hom. *εἴρω* (*ἐρ-*), and a stem *ῥε-*: f. *ἐρέω*, *ἐρῶ*; p. *εἴρηκα*, *εἴρημαι*; a. p. *ἐρρήθην*, rarely *ἐρρέθην* [Ion. *εἰρέθην*]; fut. pass. *ῥηθήσομαι*; fut. pf. *εἰρήσομαι*. § 101, 1, N. See **ἐνέπω**. (8.)

Εἴργνυμι and **εἰργνύω**, also *εἴργω* (*εἰργ-*), *shut in*; **εἴρξω**, *εἶρξα*, *εἴργμαι*, *εἴρχθην*. Also **ἴργω**, *ἔρξω*, *ἔρξα*, [(*ἔργμαι*) 3 pl. *ἔρχαται* w. plpf. *ἔρχατο*, *ἔρχθην*; Epic]. (II.)

Εἴργω (*εἰργ-*), *shut out*, *εἴρξω*, *εἶρξα*, *εἴργμαι*, *εἴρχθην*; *εἴρξομαι*. Also [**ἴργω**, *-ἔρξα*, *-ἔργμαι*, Ionic]; *ἔρξομαι* (Soph.). [Epic also *ἐέργω*.]

[Εἴρομαι (Ion.), *ask*, *εἰρήσομαι*. See **ἔρομαι**.]

Εἴρω (*ἐρ-*), *say*, Epic in present. See **εἶπον**.

Εἴρω (*ἐρ-*), sero, *join*, a. *-εἶρα* [Ion. *-ἔρσα*], p. *-εἶρκα*, *εἶρμαι* [Ep. *ἔερμαι*]. (4.)

['Εἴσκω, *liken*, *compare*; poetic, chiefly Epic: pres. also *ἴσκω*.] See **εἴκω**. (7.)

Ἐκκλησιάζω, *call an assembly* (*ἐκκλησία*); augm. *ἠκκλη-* and *ἐξεκλη-*. § 105, 1, N. 2.

Ἐλαύνω, for *ἐλα-νυ-ω* (§ 108, v. 4, N. 2), poet. *ἐλάω* (*ἐλᾰ-*), *drive*, *march*, f. (*ἐλάσω*) *ἐλῶ* [Epic *ἐλάσσω* and *ἐλόω*;] *ἤλασα*, *ἐλήλακα*, *ἐλήλαμαι* [Ion. and late *-ασμαι*, Hom. plup. *ἐληλέδατο*], *ἠλάθην* [*-ἠλάσθην*? Ion.]; *ἠλασάμην*. (5.)

Ἐλέγχω, *confute*, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (§ 97, 4), ἠλέγχθην, ἐλεγχθήσομαι.

Ἑλίσσω and **εἱλίσσω** (ἑλικ-), *roll*, ἑλίξω, εἷλιξα, εἵλιγμαι, εἱλίχθην; [Epic ἑλίξομαι, ἐλιξάμην] (4.)

Ἕλκω (late ἑλκύω), *pull*, ἕλξω (rarely ἑλκύσω), εἵλκυσα, εἵλκυκα, εἵλκυσμαι, εἱλκύσθην. § 104.

[**Ἔλπω**, *cause to hope*, 2 p. ἔολπα, *hope*; 2 plpf. ἐώλπειν. § 109, 3. Mid. ἔλπομαι, *hope*. Epic.]

Ἐμέω, *vomit*, fut. ἐμῶ (rare), ἐμοῦμαι; aor. ἤμεσα. § 109, 1, N. 2.

Ἐμπολάω, *traffic*, ἐμπολήσω, &c. regular. Augm. ἠμπ- or ἐνεμπ-. § 105, 1, N. 3.

Ἐναίρω (ἐνᾰρ-), *kill*, [Ep. a. m. ἐνηράμην,] 2 a. ἤνᾰρον. Poetic. (4.)

Ἐνέπω (ἐν and stem σεπ-) or **ἐννέπω**, *say, tell*, [Ep. f. ἐνι-σπήσω and ἐνίψω;] 2 a. ἔνι-σπον, w. imper. ἔνισπε [Ep. ἐνίσπες], inf. ἐνισπεῖν [Ep. -έμεν.] Poetic. See εἶπον. (8.)

[**Ἐνήνοθε**, defect. 2 pf., *sit, lie on*, (also past). Epic.] See ἀνήνοθε.

Ἐνίπτω (ἐνιπ-), *chide*, [Ep. also ἐνίσσω, 2 a. ἐνένῐπον and ἠνίπᾰπον, § 100, N. 4.] (3.)

Ἕννῡμι (ἑ- for Fεσ-), ves-tio, *clothe*, pres. act. only in comp. [f. ἕσσω, a. ἔσσα, p. ἔσμαι] or εἵμαι; [ἐσσάμην or ἐεσσ-.] In comp. -ἕσω, -ἔσα, -ἐσάμην. Chiefly Epic: ἀμφι-έννυμι is the common form in prose. (II.)

Ἐνοχλέω, *harass*, w. double augment; ἠνώχλουν, ἐνοχλήσω, ἠνώχλησα, ἠνώχλημαι. § 105, 1, N. 3.

Ἑορτάζω (ἑορταδ-], Ion. ὀρτάζω, *keep festival*; impf. ἐώρταζον. § 104, Note 1. (4.)

Ἐπαυρέω and **ἐπαυρίσκω** (αὐρ-), both rare, *enjoy*, [f. ἐπαυρήσομαι,] a. ἐπηυράμην, 2 a. ἐπηυρόμην, [Dor. and Ep. ἐπαῦρον] Chiefly poetic. (6. 7.)

Ἐπίσταμαι, *understand*, imp. ἠπιστάμην, f. ἐπιστήσομαι, a. ἠπιστήθην; pres. ind. 2 p. poetic ἐπίστᾳ [Ion. ἐπίστεαι.] (Not to be confounded with forms of ἐφίστημι.) (I.)

Ἕπω (σεπ-), *be after* or *busy with*, imp. εἶπον, f. -ἕψω, 2 a. -ἕσπον (for ἑ-σεπ-ον), [a. p. περι-έφθην Hdt.,] — all chiefly in comp. Mid. **ἕπομαι** [and ἔσπομαι], *follow*, imp. εἱπόμην and ἑπόμην; ἕψομαι; 2 a. ἐσπόμην and -ἑσπόμην, σπῶμαι, &c., w. imp. [σπεῖο (for σπεο),] σποῦ.

Ἔραμαι, *love*, (dep.) poetic for ἐράω; ἠράσθην, ἐρασθήσομαι, [ἠρασάμην Epic.] (I.)

Ἐργάζομαι, *work, do*, augm. εἰρ- (§ 104), ἐργάσομαι, εἴργασμαι, εἰργάσθην, εἰργασάμην, ἐργασθήσομαι.

Ἔρδω and **ῥέζω** (ϝεργ-), *work, do*, ἔρξω, ἔρξα, [Ion. 2 p. ἔοργα, 2 plpf. ἐώργειν]. Ionic and poetic. See ῥέζω. (8.)

Ἐρείδω, *prop*, ἐρείσω (later), ἤρεισα, [-ἤρεικα, ἐρήρεισμαι and ἤρηρ- with ἐρηρέδαται and -ατο,] ἠρείσθην; ἐρείσομαι, ἠρεισάμην.

Ἐρείκω (ἐρῐκ-), *tear, burst*, ἤρειξα, ἐρήριγμαι, 2 a. ἤρῐκον. Poetic. (2.)

Ἐρείπω (ἐρῐπ-), *throw down*, ἐρείψω, ἤρειψα, [ἐρήριπα, *have fallen*, ἐρήριμμαι], ἠρείφθην; [2 a. ἤριπον, ἠρίπην; a. m. -ἠρειψάμην.] (2.)

Ἐρίσσω (ἐρετ-), *strike, row*, [Ep. aor. ἤρεσα.] § 108, iv. 1, Note. (4.)

[**Ἐριδαίνω**, *contend*, for ἐρίζω; aor. m. inf. ἐριδήσασθαι. Epic.]

Ἐρίζω (ἐρῐδ-), *contend*, ἤρισα, [ἠρισάμην Epic.] (4.)

Ἔρομαι (rare or ?) [Ion. **εἴρομαι**, Ep. **ἐρέω** or **ἐρέομαι**], for ἐρωτάω, *ask*, fut. ἐρήσομαι [Ion. εἰρήσομαι], 2 a. ἠρόμην. See **εἴρομαι**.

Ἕρπω, *creep*, imp. εἷρπον; fut. ἕρψω. Poetic. § 104, N. 2.

Ἔρρω, *go to destruction*, (ε-) ἐρρήσω, ἤρρησα, -ἤρρηκα.

Ἐρυγγάνω (ἐρῠγ-), *eruct*, 2 a ἤρῠγον. (5.) [Ion. ἐρεύγομαι, ἐρεύξομαι. (2.)]

Ἐρύκω, *hold back*, [Ep. f. ἐρύξω,] ἤρυξα, [Ep. 2 a. ἠρύκακον.]

[**Ἕρσω** and **εἱρύω**, *draw*, fut. ἑρῦσω, aor. εἵρῡσα and ἔρῡσα, pf. p. εἰρῦμαι and *εἵρυσμαι*. Mid. **ἐρύομαι** and **εἱρύομαι**, *take under one's protection*, ἐρύσομαι and εἱρ-, ἐρυσάμην and εἰρυσάμην; with Hom. forms of pres. and impf εἱρύαται (ῠ̄), ἔρῡσο, ἐρῦτο and εἵρῡτο, εἵρυντο, ἔρυσθαι and **εἵρυσθαι**, which are sometimes called perf. and plpf. Epic.] See **ῥύομαι**.

Ἔρχομαι (ἐλῠθ-, ἐλευθ-), *go, come*, f ἐλεύσομαι (Ion. and poet.), 2 p. ἐλήλῠθα [Ep. ἐλήλουθα and εἰλήλουθα], 2 a. ἦλθον (poet. ἤλῠθον). In Attic *prose*, εἶμι is used for ἐλεύσομαι (§ 200, Note 3). (8.)

Ἔσθίω, also **ἔσθω** and **ἔδω** (φᾰγ-), edo, *eat*, fut. ἔδομαι, p. ἐδήδοκα, ἐδήδεσμαι [Ep. ἐδήδομαι], ἠδέσθην; 2 a. ἔφαγον; [Epic pres. inf. ἔδμεναι; 2 perf. part. ἐδηδώς] (8.)

Ἑστιάω, *feast*, augment εἱστι- (§ 104).

Εὕδω, *sleep*, impf. εὗδον or ηὗδον (§ 103, N.); (ε-) εὐδήσω, [-εὕδησα]. Commonly in **καθ-εύδω**. § 109, 8.

Εὐεργετέω, *do good*, εὐεργετήσω, &c. regular: sometimes augmented εὠργ. (§ 105, 2).

Εὑρίσκω (εὑρ-), *find*, (ε-) εὑρήσω, εὕρηκα, εὕρημαι, εὑρέθην, εὑρεθήσομαι; 2 a. εὗρον, εὑρόμην. Sometimes augmented ηὑρ- (§ 103, Note). § 109, 1, N. 2 (*b*.) (6.)

Εὐφραίνω (εὐφρᾰν-), *cheer*, f. εὐφρᾰνῶ; a. εὔφρᾰνα (or ηὔφρ-), [Ion. also εὔφρηνα;] a. p. εὐφράνθην (or ηὐφρ-), f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. § 103, Note. (4.)

Ἔχω (σεχ-), *have*, imp. εἶχον; ἕξω or σχήσω, ἔσχηκα, ἔσχημαι, ἐσχέθην (chiefly Ion.); 2 a. ἔσχον (for ἐ-σεχ-ον), σχῶ, σχοίην (-σχοῖμι), σχές, σχεῖν, σχών; poet. ἔσχεθον, &c.; [Hom. pf. part. συν-οχωκώς, plpf. ἐπ-ώχατο, *were shut*.] Mid. **ἔχομαι**, *cling to*, ἕξομαι and σχήσομαι, ἐσχόμην. (8.)

Ἕψω, *cook*, (ε-) ἑψήσω and ἐψήσομαι, ἥψησα, [ἧψημαι, ἡψήθην.]

Z.

Ζάω, *live*, w. ζῇς, ζῇ, &c. (§ 98, N. 2); impf. ἔζων and ἔζην; ζήσω, ζήσομαι, ἔζησα, ἔζηκα. Ion. ζώω.

Ζεύγνυμι (ζῦγ- cf. jug-um), *yoke*, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην; 2. a. p. ἐζύγην. (2. II.)

Ζέω, *boil*, poet. ζείω, ζέσω; ἔζεσα, [-ἔζεσμαι Ion.].

Ζώννυμι (ζω-), *gird*, ἔζωσα, ἔζωσμαι, ἐζωσάμην. (II.)

H.

Ἥδομαι, *be pleased*, ἡδόμην; ἥσθην, ἡσθήσομαι, [aor. m. ἥσατο Epic]. The act. ἥδω, w. impf. ἧδον, aor. ἥσα, occurs rarely.

Ἧμαι, *sit*: see § 127.

Ἠμί, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦ δ' ὅς, *said he* (§ 151, Note 3). [Epic ἦ (alone), *he said.*] Ἠμι, *I say*, colloquial. See φημί.

Ἤμυδα, *bow, sink*, aor. ἤμῡσα, [pf. ὑπ-εμνή-μῡκε (for -ἐμ-ημυκε, § 102) Hom.]. Poetic, chiefly Epic.

Θ.

Θάλλω (θαλ-), *bloom*, [2 perf. τέθηλα (as present), plpf. τεθήλειν.] (4.)

[**Θάομαι**, *gaze at, admire*, Doric for θεάομαι, Ion. θηέομαι; θάσομαι, ἐθᾱσάμην (Hom. opt. θησαίατ').]

[**Θάομαι**, *milk*, inf. θῆσθαι, aor. ἐθησάμην. Epic.]

(**Θαπ-** or **τᾰφ**, for θαφ-), *astonish*, stem with [2 perf. τέθηπα, *am astonished*, Epic plpf. ἐτεθήπεα; 2 a. ἔταφον, also intransitive.] § 17, 2, Note.

Θάπτω (τᾰφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, [Ion. ἐθάφθην, rare;] 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. § 17, 2, Note. (3.)

Θείνω (θεν-), *smite*, θενῶ, ἔθεινα; 2 a. ἔθενον. (4.)

Θέλω, *wish*, (ε-) θελήσω, ἐθέλησα (not in indic.); see **ἐθέλω**.

Θέρομαι, *warm one's self*, [fut. θέρσομαι, 2 a. p. (ἐθέρην) subj. θερέω Chiefly Epic.]

Θέω (θῠ-), *run*, fut. θεύσομαι. § 108, II. 2. (2.)

Θιγγάνω (θῐγ-), *touch*, θίξομαι or τεθίξομαι (?), 2 a. ἔθῐγον. (5.)

[**Θλάω**, *bruise*, θλάσω, ἔθλᾰσα, τέθλασμαι, ἐθλάσθην. Ionic and poetic.]

Θλίβω (θλῐβ-), *squeeze*, θλίψω, ἔθλιψα, [τέθλῐφα late,] τέθλιμμαι, ἐθλίφθην; ἐθλίβην; [fut. m. θλίψομαι. Hom.]. (2.)

Θνήσκω (*θἄν-, θνᾰ́-*), *die*, *θανοῦμαι*, *τέθνηκα*; fut. pf. *τεθνήξω*, § 110, iv. (*c*), N. 2, or *τεθνήξομαι*; 2 a. *ἔθανον*; 2 p. (*τέθναα*) § 125, 4, part. *τεθνεώς* [Hom. *τεθνηώς*]. In Attic prose always *ἀπο-θανοῦμαι* and *ἀπ-έθανον*. (6.)

Θράσσω and *θράττω* (*τρᾰ́χ-, θρᾰχ-*), *disturb*, aor. *ἐθρᾰ́ξα*, *ἐθρᾰ́χθην* (rare); [p. *τέτρηχα*, *be disturbed*, plpf. *τετρήχειν*, Hom.] See *ταράσσω*. (4.)

Θραύω, *bruise*, *θραύσω*, *ἔθραυσα*, *τέθραυσμαι* and *τέθραυμαι*, *ἐθραύσθην*. § 109, 2. Chiefly poetic.

Θρύπτω (*τρῠ́φ-* for *θρῠ́φ-*), *crush*, *ἔθρυψα*, *τέθρυμμαι*, *ἐθρύφθην* [Ep. 2 a. p. *-ἐτρύφην*], *θρύψομαι*. § 17, 2, Note. (3.)

Θρώσκω (*θορ-, θρο-*), *leap*, fut. *θοροῦμαι*, 2 a. *ἔθορον*. Chiefly poetic. (6.)

Θύω (*ῠ̄*), *sacrifice*, imp. *ἔθῡον*; *θύσω* (*ῡ̄*), *ἔθῡσα*, *τέθῦκα*, *τέθῦμαι*, *ἐτύθην* (*ῠ̆*), *θύσομαι*, *ἐθῡσάμην*. § 17, 2, Note.

Θύω or **θύνω** (*ῡ̆*), *rage*, *rush*. Poetic: classic only in present and imperfect.

I.

Ἰάλλω (*ἰᾰλ-*), *send*, fut. *-ἰαλῶ*, [Ep. aor. *ἴηλα*.] Poetic. (4.)

[**Ἴᾱχω**, *shout*, *ἴᾱχον*; 2 pf. (*ἴᾱχα*) *ἀμφιαχυῖα*. Poetic, chiefly Epic.]

Ἱδρῡ́ω, *place*, *ἱδρῡ́σω*, *ἵδρῡσα*, *ἵδρῡκα*, *ἵδρῡμαι*, *ἱδρύθην* [or *ἱδρύνθην*, chiefly Epic]; *ἱδρύσομαι*, *ἱδρῡσάμην*.

Ἵζω (*ἱδ-*), *seat* or *sit*, mid. **ἵζομαι**, *sit*; used chiefly in *καθ-ίζω*, which see. See also **ἧμαι**. (4.)

Ἵημι (*ἑ-*), *send*; see § 127. (I.)

Ἵκνέομαι (*ἱκ-*), poet. *ἵκω*, *come*, *ἵξομαι*, *ἶγμαι*; 2 a. *ἱκόμην*. In prose usually *ἀφ-ικνέομαι*. From *ἵκω*, [Ep. imp. *ἵκον*, 2 a. *ἵξον*, § 119, 8.] (5.)

Ἱλάσκομαι [Ep. *ἱλάομαι*] (*ἱλα-*), *propitiate*, *ἱλάσομαι*, *ἱλάσθην*, *ἱλασάμην*. (6.)

[**Ἵλημι**, *be propitious*, pres. only imper. *ἵληθι* or *ἵλᾰθι*; pf. subj. and opt. *ἱλήκω*, *ἱλήκοιμι* (Hom.). Poetic, chiefly Epic.] (I.)

Ἵλλω and **ἴλλομαι**, *roll*, for *εἰλλω*. See **εἰλέω**.

Ἱμάσσω (§ 108, iv. 1, N.), *lash*, aor. *ἵμᾱσα*. (4.)

Ἵπτᾰμαι (*πτᾰ́-*), *fly*, impf. *ἱπτάμην*; 2 a. m. *ἐπτάμην*. Active 2 a. *ἔπτην* w. pt. *πτάς*. See **πέτομαι**. (I.)

[**Ἵσᾱμι**, Doric for *οἶδα*, *knows*.]

[**Ἵσκω**: for synopsis and inflection see *ἐΐσκω*.]

Ἵστημι (*στᾰ́-*), *set*, *place*: see, for synopsis and inflection, § 123. (I.)

Ἰσχναίνω (*ἰσχνᾰ́ν-*), *make lean* or *dry*, fut. *ἰσχνᾰ́νῶ*, aor. *ἴσχνᾰνα* [*ἴσχνηνα* Ion.], a. p. *ἰσχνάνθην*; fut. m. *ἰσχνανοῦμαι*. (4.)

Ἴσχω (for *σι-σεχω*, *ἰσχω*), *have*, *hold*, redupl. for *ἔχω* (*σεχ-ω*). See **ἔχω**.

K.

Καθαίρω (καθἄρ-), *purify*, καθαρῶ, ἐκάθηρα and ἐκάθᾱρα, κεκάθαρμαι, ἐκαθάρθην ; καθαροῦμαι, ἐκαθηράμην. (4.)

Καθ-ἕζομαι (ἑδ-), *sit down*, imp. ἐκαθεζόμην, f. καθεδοῦμαι. See ἕζομαι.

Καθεύδω, *sleep*, imp. ἐκάθευδον and καθηῦδον [Epic καθεῦδον], § 103, Note ; fut. (ε-) καθευδήσω (§ 109, 8). See εὕδω.

Καθίζω, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι ; a. ἐκάθῐσα or καθῖσα, ἐκαθισάμην. See ἵζω. For κάθημαι, see ἧμαι.

Καίνῡμαι for καδ-νυμαι (καδ-), *excel*, p. κέκασμαι [Dor. κεκαδ-μένος]. (II.)

Καίνω (κἄν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. κέκονα. Chiefly poetic. (4.)

Καίω (καυ-), or **κάω**, *burn ; καύσω* ; ἔκαυσα, poet. ἔκεα [Epic ἔκηα] ; -κέκαυκα, κέκαυμαι, ἐκαύθην, καυθήσομαι, [2 a. ἐκάην ;] fut. mid. καύσομαι (rare). (4.)

Καλέω (καλε-, κλε-), *call*, f. καλῶ (rarely καλέσω) ; ἐκάλεσα, κέκληκα, κέκλημαι (opt. κεκλῆο, κεκλῆμεθα), ἐκλήθην, κληθήσομαι ; fut. m. καλοῦμαι, a. ἐκαλεσάμην ; fut. pf. κεκλήσομαι. § 109, 1, N. 2 ; § 118, 1, N.

Καλύπτω (καλῠβ-), *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυφθήσομαι ; aor. m. ἐκαλυψάμην. In prose chiefly in compounds. (3.)

Κάμνω (κᾰμ-), *labor*, καμοῦμαι, κέκμηκα [Ep. part. κεκμηώς] ; 2 a. ἔκᾰμον, [Ep. ἐκαμόμην.] (5.)

Κάμπτω (καμπ-), *bend*, κάμψω, ἔκαμψα, κέκαμμαι (§ 16, 3, N. ; § 97, N. 3), ἐκάμφθην. (3.)

Κατηγορέω, *accuse*, regular except in omission of the augment, κατηγόρουν, &c. See § 105, 1, N. 2.

[(**Καφ-**), *pant*, stem with Hom. perf. part. κεκαφηώς ; cf. τεθνηώς.]

[**Κεδάννῡμι**, Ep. for σκεδάννυμι, *scatter*, ἐκέδασσα, ἐκεδάσθην.] (II.)

Κεῖμαι, *lie*, κείσομαι ; see § 127.

Κείρω (κερ-), *shear*, f. κερῶ, a. ἔκειρα [poet. ἔκερσα], κέκαρμαι, [(ἐκέρθην) κερθείς ; 2 a. p. ἐκάρην ;] f. m. κεροῦμαι, a. m. ἐκειράμην [w. poet. part. κερσάμενος.] (4.)

[**Κέκαδον**, *deprived of, caused to leave*, κεκαδόμην, *retired*, κεκαδήσω, *shall deprive*, reduplicated Hom. forms of χάζω.] § 100, N. 3. See χάζω.

Κελεύω, *command*, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην. § 109, 2. Mid. chiefly in compounds.

Κέλλω (κελ-), *land*, κέλσω, ἔκελσα. Poetic. See ὀκέλλω. (4.)

Κέλομαι, *order*, [Ep. (ε-) κελήσομαι, ἐκεληςάμην ; 2 a. m. κεκλόμην or ἐκεκλόμην (§ 100, N. 3).] See § 110, v. N. 2. Chiefly Epic.

Κεντέω, *prick*, κεντήσω, ἐκέντησα, [κεκέντημαι Ion., ἐκεντήθην later, συγκεντηθήσομαι Hdt.]. [Hom. aor. inf. κένσαι, from stem κεντ-. (7.)]

Κεράννῡμι (κερᾰ-, κρα-), *mix*, ἐκέρᾰσα [Ion. ἔκρησα], κέκρᾱμαι [Ion. -ημαι],

ἐκράθην [Ion. -ήθην] and ἐκεράσθην ; f. pass. κραθήσομαι ; a. m. ἐκερασάμην. (II.)

Κερδαίνω (κερδᾰν-), *gain*, f. κερδανῶ [Ion. κερδανέω and κερδήσομαι], ἐκέρδᾱνα [Ion. -ηνα or ησα], -κεκέρδηκα (κερδᾰ-, § 109, 6). (4.)

Κεύθω (κῠθ-), *hide*, κεύσω, [ἔκευσα ;] 2 p. κέκευθα (as pres.) ; [Ep. 2 a. κύθον, subj. κεκύθω.] (2.)

Κήδω (κᾰδ-), *vex*, (ε-) [κηδήσω, -ἐκήδησα ; 2 p. κέκηδα]. Mid. κήδομαι, *sorrow*, ἐκηδεσάμην, [Ep. fut. pf. κεκαδήσομαι.] (2.)

Κηρύσσω (κηρῡκ-), *proclaim*, κηρύξω, ἐκήρυξα, κεκήρῡχα, κεκήρυγμαι, ἐκηρύχθην, κηρυχθήσομαι ; κηρύξομαι, ἐκηρυξάμην. (4.)

[**Κίδνημι**, *spread*, Ion. and poetic for σκεδάννυμι.] (I.)

[**Κίνῡμαι**, *move*, pres. and imp. ; as mid. of κινέω. Epic.] (II.)

Κίρνημι and **κιρνάω**: see **κεράννυμι**.

Κιχάνω (κῐχ-), *find*, (ε-) κιχήσομαι, [Ep. ἐκιχησάμην] ; 2 a. ἔκιχον [and ἐκίχην like ἔστην]. Poetic. (5.)

Κίχρημι (χρᾰ-), *lend*, [χρήσω Hdt.], ἔχρησα, κέχρημαι ; ἐχρησάμην. (I.)

Κλάζω (κλαγγ-, κλᾰγ-), *clang*, κλάγξω, ἔκλαγξα ; 2 p. κέκλαγγα [Ep. κέκληγα, part. κεκλήγοντες ;] 2 a. ἔκλαγον ; fut. pf. κεκλάγξομαι. (4.)

Κλαίω and **κλάω** (κλαυ-), *weep*, κλαύσομαι (rarely κλαυσοῦμαι, sometimes κλαιήσω or κλᾰ́ήσω), ἔκλαυσα and ἐκλαυσάμην, κέκλαυμαι ; fut. pf. (impers.) κεκλαύσεται. (4.)

Κλάω, *break*, ἔκλᾰ́σα, κέκλασμαι, ἐκλάσθην ; [2 a. pt. κλᾰ́ς.] § 109, 2.

Κλείω, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἐκλείσθην, κλεισθήσομαι ; fut. pf. κεκλείσομαι ; a. m. ἐκλεισάμην. [Ion. pres. **Κληίω**, ἐκλῄσα, κεκλῄῑμαι, ἐκλῄσθην or ἐκλῄθην.] Older Attic **Κλῄω**, κλῄσω, ἔκλῃσα, -κέκλῃκα, κέκλῃμαι, -ἐκλῄσθην.

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, (ἐκλέφθην) κλεφθείς ; 2 a. p. ἐκλάπην. § 109, 3, N. 2. (3.)

Κλίνω (κλῐν-), *bend, incline*, κλῖνῶ, ἔκλῑνα, [κέκλῐκα, later,] κέκλῐμαι, ἐκλίθην [Ep. ἐκλίνθην], κλῐθήσομαι ; 2 a. p. ἐκλίνην, f. κλῑνήσομαι ; fut. m. κλινοῦμαι, a. ἐκλινάμην. § 109, 6. (4.)

Κλύω, *hear*, imp. ἔκλυον (as aor.) ; 2 a. imper. κλῦθι, κλῦτε [Ep. κέκλῠθι, κέκλῠτε]. Poetic.

Κναίω, *scrape* (in compos.), -κναίσω, -ἔκναισα, -κέκναικα, -κέκναισμαι, -ἐκναίσθην, -κναισθήσομαι. Also **κνάω**, with αε, αη contracted to η, and αει, αῃ to ῃ (§ 98, N. 2).

Κόπτω (κοπ-), *cut*, κόψω, ἔκοψα, -κέκοφα [2 p. κεκοπώς Epic], κέκομμαι ; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι ; fut. pf. -κεκόψομαι ; aor. m. ἐκοψάμην. (3.)

Κορέννῡμι (κορε-), *satiate*, [f. κορέσω Hdt., κορέω Hom.,] ἐκόρεσα, κεκόρεσμαι [Ion. -ημαι], ἐκορέσθην ; [Ep. 2 p. pt. κεκορηώς, a. m. ἐκορεσάμην.] (II.)

Κορύσσω (*κορῠθ-*), *arm*, [aor. *κόρυσσε* and *κορυσσάμενος* (Hom.), pf. p. *κεκορυθμένος*.] Poetic, chiefly Epic. (4.)

[**Κοτέω**, *be angry*, aor. *ἐκότεσα*, *ἐκοτεσάμην*, 2 pf. pt. *κεκοτηώς*, *angry*, Epic.]

Κράζω (*κρᾰ̆γ-*), *cry out*, fut. pf. *κεκράξομαι* (rare), 2 pf. *κέκρᾰγα* (imper. *κέκραχθι*), 2 a. *-ἔκραγον*. (4.)

Κραίνω (*κρᾰ̆ν-*), *accomplish*, *κρανῶ*, *ἔκρᾰνα* [Ion. *ἔκρηνα*], *ἐκράνθην*, *κρανθήσομαι*; f. m. *κρανοῦμαι*; p. p. 3 sing. *κέκρανται* (cf. *πέφανται*, § 97, Note 3, *d*). Ionic and poetic. [Epic **κραιαίνω**, aor. *ἐκρήηνα*, pf. and plp. *κεκράανται* and *κεκράαντο*; *ἐκρᾰάνθην* (Theoc.).] (4.)

Κρέμᾰμαι, *hang*, (intrans.), *κρεμήσομαι*. (I.)

Κρεμάννῡμι (*κρεμα-*), *hang*, (trans.), *κρεμῶ* (for *κρεμάσω*), *ἐκρέμασα*, *ἐκρεμάσθην*; [*ἐκρεμασάμην*.] (II.)

Κρήμνημι, *suspend*, mid. *κρήμνᾰμαι*; only in pres. and impf. Poetic. (I.)

Κρίζω (*κρῐ̆γ-*), *creak*, *squeak*, [2 a. (*ἔκρῐκον*) 3 sing. *κρίκε*;] 2 p. (*κέκρῑγα*) *κεκριγότες*, *squeaking*. (4.)

Κρίνω (*κρῐ̆ν-*), *judge*, f. *κρῐνῶ*, *ἔκρῐνα*, *κέκρῐκα*, *κέκρῐμαι*, *ἐκρῐ́θην* [Ep. *ἐκρίνθην*], *κρῐθήσομαι*; fut. m. *κρῐνοῦμαι*, a. m. [Ep. *ἐκρῑνάμην*.] § 109, 6. (4.)

Κρούω, *beat*, *κρούσω*, *ἔκρουσα*, *κέκρουκα*, *-κέκρουμαι* and *-κέκρουσμαι*, *ἐκρούσθην*; *-κρούσομαι*, *ἐκρουσάμην*.

Κρύπτω, (*κρῠβ-*, *κρῠφ-*), *conceal*, *κρύψω*, &c. regular; 2 a. p. *ἐκρύφην* (rare), 2 f. *κρῠφήσομαι* or *κρῠβήσομαι*. (3.)

Κτάομαι, *acquire*, *κτήσομαι*, *ἐκτησάμην*, *κέκτημαι* or *ἔκτημαι*, *possess* (subj. *κεκτῶμαι*, opt. *κεκτήμην* or *κεκτῴμην*), *ἐκτήθην* (as pass.); *κεκτήσομαι* (rarely *ἐκτ-*), *shall possess*. § 118, 1, Note.

Κτείνω (*κτεν-*), *kill*, f. *κτενῶ* [Ion. *κτενέω*, Ep. also *κτανέω*], a. *ἔκτεινα*, (p. *ἔκταγκα*, rare), 2 p. *ἔκτονα*; [Ep. *ἐκτάθην*;] 2 a. *ἔκτᾰνον* (*ἔκτᾰν* poet. § 125, 3); 2 a. m. poet. *ἐκτάμην* (as pass.); [Ep. fut. m. *-κτανέομαι*.] § 109, 3, 4 (w. N. 1), 5. In Attic prose **ἀποκτείνω** is generally used. (4.)

Κτίζω (*κτῐ̆δ-*), *found*, *κτῐ́σω*, *ἔκτῐσα*, *ἔκτισμαι*, *ἐκτίσθην*; [aor. m. *ἐκτισάμην* (rare)]. (4.)

Κτίννῡμι and **κτιννύω**, in compos., only pres. and impf. See **κτείνω**. (II.)

Κτυπέω (*κτῠπ-*), *sound*, *cause to sound*, *ἐκτύπησα*, [2 a. *ἔκτῠπον*.] (7.)

Κυλίω, more frequently **κυλίνδω** or **κυλινδέω**, *roll*, *ἐκύλῑσα*, *κεκύλισμαι*, *ἐκυλίσθην*, *-κυλισθήσομαι*.

Κυνέω (*κῠ̄-*), *kiss*, *ἔκῠσα*. (5.) **Προσ-κυνέω** is generally regular.

Κύπτω (*κῠφ-*), *stoop*, *κύψω* and *κύψομαι*, aor. *ἔκυψα*, pf. *κέκῠφα*. (3.)

Κύρω, *meet*, *chance*, *κύρσω*, *ἔκυρσα*. **Κυρέω** is regular.

Λ.

Λαγχάνω (λαχ-), *obtain by lot*, λήξομαι [Ion. λάξομαι], εἴληχα, [Ion. and poet. λέλογχα,] (εἴληγμαι) εἰληγμένος, ἐλήχθην ; 2 a. ἔλαχον [Ep. λέλ-]. (5.)

Λαμβάνω (λαβ-), *take*, λήψομαι, εἴληφα, εἴλημμαι (poet. λέλημμαι), ἐλήφθην, ληφθήσομαι ; 2 a. ἔλαβον, ἐλαβόμην [Ep. inf. λελαβέσθαι.] [Ion. λάμψομαι, λελάβηκα, λέλαμμαι, ἐλάμφθην ; Dor. fut. λᾱψοῦμαι.] (5.)

Λάμπω, *shine*, λάμψω, ἔλαμψα, 2 pf. λέλαμπα ; fut. m. -λάμψομαι Hdt.].

Λανθάνω (λᾰθ-), poet. λήθω, *lie hid, escape the notice of* (some one), λήσω, [ἔλησα], 2 p. λέληθα [Dor. λελᾱθα,] 2 a. ἔλᾰθον [Ep. λέλαθον.] Mid. *forget*, λήσομαι, λέλησμαι [Hom. -ασμαι], fut. pf. λελήσομαι, 2 a. ἐλαθόμην [Ep. λελαθόμην.] (5.)

Λάσκω for λακ-σκω (λᾰκ-), *speak*, (ε-) λακήσομαι, ἐλάκησα, 2 p. λέλᾱκα [Ep. λέληκα w. fem. part. λελᾰκυῖα :] 2 a. ἔλᾰκον [λελακόμην]. Poetic. § 108, vi. N. 3. (6.)

[**Λάω**, λῶ, *wish*, λῇς, λῇ, &c. ; Infin. λῆν. § 98, N. 2. Doric.]

Λέγω, *say*, λέξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην ; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἰρηκα is used (see **εἶπον**).

Λέγω, *gather, arrange, count* (Attic only in comp.), λέξω, ἔλεξα, εἴλοχα, εἴλεγμαι or λέλεγμαι, ἐλέχθην (rare) ; 2 a. p. ἐλέγην, f. λεγήσομαι. [2 a. m. ἐλέγμην (λέκτο, imper. λέξο, inf. λέχθαι, pt. λέγμενος)]. [The Hom. forms λέξομαι, ἐλεξάμην, ἔλεξα, and ἐλέγμην, in the sense *put to rest, rest*, are generally referred to stem λεχ-, whence λέχος, &c.]

Λείπω (λῐπ-), *leave*, λείψω, λέλειμμαι, ἐλείφθην ; 2 p. λέλοιπα ; 2 a. ἔλιπον, ἐλιπόμην. See § 95 and § 96. (2.)

[**Λελίημαι**, part. λελιημένος, *eager* (Hom.).]

Λεύω, *stone*, generally κατα-λεύω ; -λεύσω, -ἔλευσα, ἐλεύσθην, -λευσθήσομαι. § 109, 2.

Λήθω, poetic : see **Λανθάνω**.

Ληΐζω (ληϊδ-), *plunder*, act. rare, only impf. ἐλήϊζον. Mid. **ληΐζομαι** (as act.), [fut. ληΐσομαι, aor. ἐληϊσάμην, Ion.]. Eurip. has ἐλῃσάμην, and pf. p. λέλῃσμαι. (4.)

Λίσσομαι or (rare) **λίτομαι** (λῐτ-), *supplicate*, [ἐλισάμην, 2 a. ἐλιτόμην].

[**Λοέω**, Epic for λούω ; λοέσσομαι, ἐλόεσσα, ἐλοεσσάμην.]

Λούω or **λόω** *wash*, regular. In Attic writers and Herod. the pres. and imperf. generally have contracted forms of λόω, as ἔλου, ἐλοῦμεν, λούμενος.

Λύω, *loose*, see § 95 and § 96 ; [Epic 2 a. m. ἐλύμην (as pass.), λύτο and λῦτο ; pf. opt. λελῦτο or λελῦντο, § 118, 1, Note.]

M.

Μαίνω (*μᾰν-*), *madden*, a. *ἔμηνα*, 2 pf. *μέμηνα*, *am mad*, 2 a. p. *ἐμάνην*. Mid. **μαίνομαι**, *be mad*, [*μανοῦμαι*, *ἐμηνάμην*.] (4.)

Μαίομαι (*μᾰ̆-*), *seek*, *μάσομαι*, *ἐμασάμην*. Chiefly Epic. See § 108, iv. 3, Note, and *μάομαι*. (4.)

Μανθάνω (*μᾰθ-*), *learn*, (ε-) *μαθήσομαι*, *μεμάθηκα*; 2 a. *ἔμαθον*. (5.)

Μάομαι, only in contract form [*μῶμαι* (imper. *μώεο* or *μῶσο*, inf. *μῶσθαι*,] pt. *μώμενος*), *desire eagerly*; 2 p. (*μέμαα*) § 125, 4 [part. *μεμαώς* (-*ῶτος* or -*ότος*).] A second p. *μέμονα* (*μεν-*) supplies the singular of (*μέμαα*).

Μάρνᾰμαι, *fight* (subj. *μάρνωμαι*, imp. *μάρνασο*); a. *ἐμαρνάσθην*. Poetic. (1.)

Μάρπτω (*μαρπ-*), *seize*, *μάρψω*, *ἔμαρψα* [2 pf. *μέμαρπα* Epic]. Poetic. (3.)

Μάσσω (*μᾰ̆γ-*), *knead*, *μάξω*, &c. regular; 2 a. p. *ἐμάγην*. (4.)

Μάχομαι [Ion. *μαχέομαι*], *fight*, f. *μαχοῦμαι* [Hdt. *μαχέσομαι*, Hom. *μαχέομαι* or *μαχήσομαι*], p. *μεμάχημαι*, a. *ἐμαχεσάμην* [Ep. also *ἐμαχησάμην*; Ep. pres. part. *μαχειόμενος* or *μαχεούμενος*].

[**Μέδομαι**, *think of*, *plan*, (ε-) *μεδήσομαι* (rare). Epic.]

Μεθ-ίημι, *send away*; see *ἵημι* (§ 127). [Hdt. pf. pt. *μεμετιμένος*.]

Μεθύσκω (*μεθῠ̆-*), *make drunk*, *ἐμέθῡσα*, *ἐμεθύσθην*. See **μεθύω**. (6.)

Μεθῶ, *be drunk*, only pres. and impf.

Μείρομαι (*μερ-*), *obtain*, [Ep. 2 pf. 3 sing. *ἔμμορε*;] impers. *εἵμαρται*, *it is fated*, *εἱμαρμένη* (as subst.), *Fate*. (4.)

Μέλλω, *intend*, augm. *ἐμ-* or *ἠμ-*; (ε-) *μελλήσω*, *ἐμέλλησα*.

Μέλω, *concern*, *care for*, (ε-) *μελήσω* [Ep. *μελήσομαι*, 2 p. *μέμηλα*]; *μεμέλημαι* [Ep. *μέμβλεται*, *μέμβλετο*, for *μεμέληται*, *μεμέλητο*]; (*ἐμελήθην*) *μεληθείς*. **Μέλει**, *it concerns*, impers.; *μελήσει*, *ἐμέλησε*, *μεμέληκε*.

Μέμονα (*μεν-*), *desire*, 2 perf. with no present. § 109, 3. Ionic and poetic. See **μάομαι**.

Μένω, *remain*, f. *μενῶ* [Ion. *μενέω*], *ἔμεινα*, (ε-) *μεμένηκα*.

Μερμηρίζω (§ 108, iv. *b*, N. 1), *ponder*, [*μερμηρίξω*, *ἐμερμήριξα*] (Attic -*ἐμερμήρισα*). Poetic. (4.)

Μήδομαι, *devise*, *μήσομαι*, *ἐμησάμην*. Poetic.

Μηκάομαι (*μᾰκ-*, *μηκ-*), *bleat*, [2 a. part. *μᾰκών*; 2 p. part. *μεμηκώς*, *μεμᾰκυῖα*; 2 plp. *ἐμέμηκον*.] Chiefly Epic. § 108, vii. Note. (2. 7.)

Μητῐάω (Epic -*όω*), *plan*. Mid. **μητῐάομαι** and **μητῖομαι** (Pind.), *μητίσομαι*, *ἐμητῑσάμην*. Epic and Lyric.] § 108, vii. Note. (7.)

Μιαίνω (*μιᾰ̆ν-*), *stain*, *μιᾰ̆νῶ*, *ἐμίᾰνα* [Ion. *ἐμίηνα*], *μεμίασμαι*, *ἐμιάνθην*, *μιανθήσομαι*. (4.)

Μίγνῡμι (*μῐγ-*) and **μίσγω**, *mix*, *μίξω*, *ἔμιξα*, *μέμιγμαι*, *ἐμίχθην*, *μιχθήσομαι*; 2 a. p. *ἐμίγην*, [Ep. fut. *μιγήσομαι*; 2 a. m. *ἔμικτο* and *μῖκτο*; fut. pf. *μεμίξομαι*.] (II.)

Μιμνήσκω (*μνᾰ-*), *remind*; mid. *remember*; *μνήσω*, *ἔμνησα*, *μέμνημαι*, *remember*, *ἐμνήσθην* (as mid.); *μνησθήσομαι*, *μνήσομαι*, *μεμνήσομαι*; *ἐμνησάμην* (poet.). **Μέμνημαι** (memini) has subj. *μεμνῶμαι*, opt. *μεμνῴμην* or *μεμνήμην*, imp. *μέμνησο* [Hdt. *μέμνεο*], inf. *μεμνῆσθαι*, pt. *μεμνημένος*. § 118, 1, Note. (6.)

[From Ep. *μνάομαι* come *ἐμνώοντο*, *μνωόμενος*, &c.] § 120, 1 (*b*).

Μίσγω, *mix*, pres. and impf. See **μίγνυμι**.

Μύζω, *suck*, [Ion. *μυζέω*, aor. *-ἐμύζησα* (Hom.)].

Μύζω (*μυγ-*), *grumble*, *mutter*, aor. *ἔμυξα*. Poetic. (4.)

Μῡκάομαι (*μῡκ-*), *bellow*, [Ep. 2 pf. *μέμῡκα*; 2 a. *μύκον*;] *ἐμυχησάμην*. Chiefly poetic. § 108, vii. Note. (2. 7.)

Μύω, *shut* (*the lips* or *eyes*), aor. *ἐμῦσα*, pf. *μέμῡκα*.

N.

Ναίω (*να-*), *dwell*, [*ἔνασσα*, *ἐνασσάμην*,] *ἐνάσθην*. Poetic. § 108, iv. 3, Note. (4.)

Νάσσω (*ναδ-*, *ναγ-*), *stuff*, [*ἔναξα*,] *νένασμαι* or *νέναγμαι*. (4.)

[**Νεικέω** and **νεικείω**, *chide*, *νεικέσω*, *ἐνείκεσα*. Ionic, chiefly Epic.]

Νέμω, *distribute*, f. *νεμῶ*, *ἔνειμα*, (*ε-*) *νενέμηκα*, *νενέμημαι*, *ἐνεμήθην*; *νεμοῦμαι*, *ἐνειμάμην*.

Νέομαι, *go*, *come*, or (as future) *will go*. Chiefly poetic.

1. **Νέω** (*νῡ*), *swim*, *-ἔνευσα*, *-νένευκα*; f. m. part. *νευσούμενος*. (2.)

2. **Νέω**, *heap up*, *ἔνησα*, *νένημαι* or *νένησμαι*, [*ἐνήσθην*.] [Ion. *νηέω*, *νήησα*, *νηῆσαι*, &c.]

3. **Νέω** and **νήθω**, *spin*, *νήσω*, *ἔνησα*, *ἐνήθην*; [Ep. a. m. *νήσαντο*.]

Νίζω later *νίπτω* (*νῐβ-*), *wash*, *νίψω*, *ἔνιψα*, *νένιμμαι*, [*-ἐνίφθην*;] *νίψομαι*, *ἐνιψάμην*. § 108, iv. (*b*), N. 2. (4.)

Νίσσομαι (*νιτ-*), *go*, fut. *νίσομαι* (sometimes *νίσσομαι*). Poetic. (4.)

Νοέω, *think*, *perceive*, *νοήσω*, &c., regular in Attic. [Ion. *ἔνωσα*, *-νένωκα*, *νένωμαι*.] (7.)

Νομίζω (*νομῐδ-*), *believe*, fut. *νομιῶ* [*νομίσω* late], aor. *ἐνόμῐσα*, pf. *νενόμῐκα*, *νενόμισμαι*, aor. p. *ἐνομίσθην*, fut. p. *νομισθήσομαι*. (4.)

Ξ.

Ξέω, *scrape*, [aor. ἔξεσα and ξέσσα, chiefly Epic], ἔξεσμαι. § 109, 2.

Ξηραίνω (ξηρᾰν-), *dry*, ξηρᾰνῶ, ἐξήρᾰνα [Ion. -ηνα], ἐξήρασμαι and ἐξήραμμαι, ἐξηράνθην. (4.)

Ξύω, *polish*, ἔξῦσα, ἔξυσμαι, ἐξύσθην; aor. m. ἐξυσάμην. § 109, 2.

O.

Ὁδοποιέω, *make a way*, regular; but pf. ὡδοπεποίηκα (ὡδοπεποιημένη). So sometimes ὁδοιπορέω, *travel*.

(**Ὀδῦ-**), *be angry*, stem with only [Hom. ὠδυσάμην, ὀδώδυσμαι].

Ὄζω (ὀδ-), *smell*, (ε-) ὀζήσω [Ion. ὀζέσω], ὤζησα [Ion. ὤζεσα], 2 p. ὀδωδα (late), [plp. ὀδώδειν Hom.] (4.)

Οἴγνῡμι and **οἴγω**, *open*, οἴξω, ᾠξα [Ep. also ὤϊξα], -ἔῳγμαι, a. p. part. οἰχθείς; fut. pf. ἀν-εῴξεται. See ἀν-οίγνυμι. (II.)

Οἰδέω and **οἰδάνω**, *swell*, [οἰδήσω (Ion.),] ᾠδησα, ᾠδηκα.

Οἰνοχοέω, *pour wine*, οἰνοχοήσω, οἰνοχόησα (Epic and Lyric). Impf. 3 p. οἰνοχόει, ᾠνοχόει, ἐωνοχόει.

Οἶομαι, *think*, in prose generally οἶμαι and ᾤμην in 1 per. s.; (ε-)οἰήσομαι, ᾠήθην. [Ep. act. οἴω (only 1 sing.), often ὄΐω; ὄϊομαι, ὄϊσάμην, ὠΐσθην.]

Οἴχομαι, *be gone*, (ε-) οἰχήσομαι, οἴχωκα or ᾤχωκα (with irreg. ω for η), § 109, 8, Note; [Ion. οἴχημαι or ᾤχημαι, doubtful in Attic].

Ὀκέλλω (ὀκελ-), *run ashore*, aor. ὤκειλα. Prose form of κέλλω. (4.)

Ὀλισθάνω, rarely ὀλισθαίνω (ὀλισθ-), *slip*, [Ion. ὠλίσθησα, ὠλίσθηκα]; 2 a. ὤλισθον. (5.)

Ὄλλῡμι (probably for ὀλ-νυ-μι) rarely ὀλλύω (ὀλ-), *destroy*, *lose*, f. ὀλῶ [ὀλέσω, ὀλέω], ὤλεσα, -ὀλώλεκα; 2 p. ὄλωλα, *perish*, 2 plpf. ὀλώλειν (§ 102, Note 2). Mid. ὄλλυμαι, *perish*, ὀλοῦμαι, 2 a. ὠλόμην. In prose generally ἀπ-όλλυμι. § 108, v. 4, Note 2. (II.)

Ὄμνῡμι and **ὀμνύω** (ὀμ-, ὀμο-), *swear*, f. ὀμοῦμαι, ὤμοσα, ὀμώμοκα, ὀμώμοσμαι (with ὀμώμοται), ὠμόθην and ὠμόσθην; ὀμοσθήσομαι, a. m. -ὠμοσάμην. § 102, N. 2. (II.)

Ὀμόργνῡμι (ὀμοργ-), *wipe*, ὀμόρξω, ὀμόρξομαι, ὤμορξα, ὠμορξάμην; ἀπ-ομορχθείς. Chiefly poetic. (II.)

Ὀνίνημι (ὀνᾰ-), *benefit*, ὀνήσω, ὤνησα, ὠνήθην; ὀνήσομαι; 2 a. m. ὠνάμην or (rare) ὠνήμην. [Hom. imper. ὄνησο, pt. ὀνήμενος]. § 125, 2, N. 2. (I.)

[**Ὄνομαι**, *insult*, (inflected like δίδομαι); ὀνόσομαι, ὠνοσάμην (Epic also ὠνάμην), -ὠνόσθην. Ionic and poetic.] (I.)

Ὀξύνω (ὀξῠν-), *sharpen*, -ὀξῠνῶ, ὤξῡνα, -ὤξυμμαι, -ὠξύνθην, [ὀξυνθήσομαι]. In prose only in compos. (4.)

Ὀπύω (ὀπυ-), *marry*, fut. ὀπύσω. § 108, iv. 3, N. Pres. ὀπύω (doubtful). (4.)

Ὁράω (ὁρα-, ὀπ-), *see*, imperf. ἑώρων [Ion. ὥρων or ὥρεων;] ὄψομαι, ἑώρᾱκα or ἑόρᾱκα, ἑώρᾱμαι or ὦμμαι, ὤφθην, ὀφθήσομαι; 2 p. ὄπωπα (Ion. and poet.). For 2 a. εἶδον, &c., see **εἶδον**. [Hom. pres. mid. 2 sing. ὄρηαι.] (**8.**)

Ὀργαίνω (ὀργᾰν-), *be angry*, aor. ὠργᾱνα, *enraged*. Only in Tragedy. (**4.**)

Ὀρέγω, *reach*, ὀρέξω, ὤρεξα, [Ion. ὤρεγμαι, Hom. p. p. 3 plur. ὀρωρέχαται, plp. ὀρωρέχατο,] ὠρέχθην; ὀρέξομαι, ὠρεξάμην.

Ὄρνῡμι (ὀρ-), *raise, rouse*, ὄρσω, ὦρσα, 2 p. ὄρωρα (as mid.); [Ep. 2 a. ὤρορον.] Mid. *rise, rush*, [f. ὀροῦμαι, p. ὀρώρεμαι,] 2 a. ὠρόμην [with ὦρτο, imper. ὄρσο, ὄρσεο, ὄρσευ, inf. ὦρθαι, part. ὄρμενος]. Poetic. (**11.**)

Ὀρύσσω or **ὀρύττω** (ὀρῠγ-), *dig*, ὀρύξω, ὤρυξα, -ὀρώρυχα (rare), ὀρώρυγμαι (rarely ὤρυγμαι), ὠρύχθην; f. p. -ὀρυχθήσομαι, 2 f. ὀρυχήσομαι; [ὠρυξάμην, *caused to dig*, Hdt.] (**4.**)

Ὀσφραίνομαι (ὀσφρ-), *smell*, (ε-) ὀσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφρόμην. § 108, v. N. 1. (**5. 4.**)

[**Οὐτάζω**, *wound*, οὐτάσω, οὔτᾰσα, οὔτασμαι. Chiefly Epic.] (**4.**)

[**Οὐτάω**, *wound*, οὔτησα, οὐτήθην; 2 a. 3 sing. οὖτα, inf. οὐτάμεναι and οὐτάμεν; 2 a. mid. οὐτάμενος as pass. Epic.]

Ὀφείλω (ὀφελ-), § 108, iv. 2, N. 1 [Ep. reg. ὀφέλλω], *owe, ought*, (ε-) ὀφειλήσω, ὠφείλησα, (ὠφείληκα?) a. p. pt. ὀφειληθείς; 2 a. ὤφελον, used in *wishes* (§ 251, 2, Note 1), *O that!* (**4.**)

Ὀφέλλω (ὀφελ-), *increase*, [aor. opt. ὀφέλλειε Hom.] Poetic, especially Epic. (**4.**)

Ὀφλισκάνω (ὀφλ-, ὀφλισκ-), *be guilty, incur* (a penalty), (ε-) ὀφλήσω, ὤφλησα (rare), ὤφληκα, ὤφλημαι; 2 a. ὤφλον (inf. and pt. sometimes ὀφλεῖν, ὀφλών). (**6. 5.**)

Π.

Παίζω (παιδ-, παιγ-), *sport*, παιξοῦμαι, ἔπαισα, πέπαικα (πέπαιχα later), πέπαισμαι. § 108, iv. (*b*), N. 1. (**4.**)

Παίω, *strike*, παίσω, poet. (ε-) παιήσω, ἔπαισα, πέπαικα, ἐπαίσθην.

Παλαίω, *wrestle*, παλαίσω, ἐπάλαισα, ἐπαλαίσθην. § 109, 2.

Πάλλω (πᾰλ-), *brandish*, ἔπηλα, πέπαλμαι; [Hom. 2 a. ἀμπεπᾰλών, as if from πέπαλον; 2 a. m. ἔπαλτο and πάλτο.] (**4.**)

Παρανομέω, *transgress law*, augm. παρην- or παρεν-, παρανεν-. § 105, 1, Note 2.

Παροινέω, *insult* (*as a drunken man*), imp. ἐπαρῴνουν; παροινήσω, ἐπαρῴνησα, πεπαρῴνηκα, ἐπαρῳνήθην.

Πάσομαι, fut., *shall acquire* (no pres.), pf. πέπᾱμαι, ἐπᾰσάμην. Poetic. Not to be confounded with πᾰ́σομαι, ἐπᾰ́σάμην, &c., of πατέομαι.

Πάσσω or **πάττω** (§ 108, iv. 1, N.), *sprinkle*, πᾶσω, ἔπᾱσα, ἐπάσθην. (4.)

Πάσχω (πᾰθ-, πενθ-), *suffer*, πείσομαι (for πενθ-σομαι, § 16, 6, N. 1); 2 p. πέπονθα [Hom. πέποσθε and πεπᾰθυῖα]; 2 a. ἔπᾰθον. (8.)

Πατέομαι (πᾰτ-), *eat*, πάσομαι (ᾰ), ἐπᾰσάμην; [Ep. plp. πεπάσμην.] Ionic and poetic. See **πάσομαι**. (7.)

Πείθω (πῐθ-), *persuade*, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην (§ 16), πεισθήσομαι; fut. m. πείσομαι; 2 p. πέποιθα, *trust*, [Ep. ἐπέπιθμεν, plp. for ἐπεποίθειμεν;] poet. 2 a. ἔπιθον and ἐπιθόμην [Ep. πέπιθον and πεπιθόμην. [Epic (ε-) πιθήσω, πεπιθήσω, πιθήσας.] (2.)

Πεινάω, *hunger*, regular except in having η for α in contract forms, inf. πεινῆν [Epic πεινήμεναι], &c. See § 98, N. 2.

Πείρω (περ-), *pierce*, περῶ (?), ἔπειρα, πέπαρμαι, [-ἐπάρην]. Ionic and poetic. (4.)

Πεκτέω (πεκ-, πεκτ-), *comb*, Epic pres. πείκω; [Dor. fut. πεξῶ,] aor. ἔπεξα, ἐπεξάμην, ἐπέχθην. Poetic. (3. 7.)

Πελάζω (πελᾰδ-) and poet. πελάω (πελα-, πλα-), *bring near*, *approach*, pres. also πελάθω, *approach*; f. πελῶ (for πελάσω), ἐπέλασα, πέπλημαι, ἐπελάσθην and ἐπλάθην; ἐπελασάμην; [2 a. m. ἐπλήμην, *approached*.] (4.)

Πέλω and **πέλομαι**, *be*, imp. ἔπελον, ἐπελόμην [syncop. ἔπλε, ἔπλεο (ἔπλευ), ἔπλετο, for ἔπελε, &c.; so ἐπι-πλόμενος and περι-πλόμενος]. Poetic.

Πέμπω, *send*, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι (§ 97, N. 3, *a*), ἐπέμφθην, πεμφθήσομαι; πέμψομαι, ἐπεμψάμην. See pf. p. of **πέσσω**.

Πεπαίνω (πεπᾰν-), *make soft*, ἐπέπᾱνα, ἐπεπάνθην, πεπανθήσομαι. (4.)

Πέρδομαι, Lat. *pedo*, 2 fut. (pass.!) -παρδήσομαι, 2 p. πέπορδα, 2 a. -ἔπαρδον.

Πέρθω, *destroy*, *sack*, πέρσω [πέρσομαι (as pass.) Hom.], ἔπερσα, [Ep. 2 a. (w. πραθ- for περθ-) ἔπραθον, ἐπραθόμην (as pass.) with inf. πέρθαι.] § 109, 7 (*a*). Poetic.

Πέρνημι, mid. πέρνᾰμαι: poetic for πιπράσκω. (1.)

Πέσσω or **πέττω** (πεκ-), *cook*, πέψω, ἔπεψα, πέπεμμαι (§ 97, N. 3, *a*; cf. πέμπω), ἐπέφθην. § 108, iv. 1, N. (4.)

Πετάννῡμι (πετᾰ-), *expand*, πετάσω (πετῶ), ἐπέτασα, πέπταμαι (πεπέτασμαι late), ἐπετάσθην. (11.)

Πέτομαι (πετ-, πτ-), *fly*, (ε-) πτήσομαι (poet. πετήσομαι); 2 a. m. ἐπτόμην. To ἵπταμαι (rare) belong 2 a. ἔπτην (poet.) and ἐπτάμην. The forms πεπότημαι and ἐποτήθην (Dor. -ᾱμαι, -ᾱθην) belong to ποτάομαι.

Πεύθομαι (πῠθ-): see **πυνθάνομαι**. (2.)

Πήγνῡμι (πᾰγ-), *fix*, *freeze*, πήξω, ἔπηξα, ἐπήχθην (rare and poet.); 2 a. p. ἐπάγην, 2 f. p. πᾰγήσομαι; 2 p. πέπηγα, *be fixed*; [Ep. 2 a. m. κατέπηκτο;] πήγνῡτο (doubtful) pr. opt. for πηγνύοιτο (Plat.); [πήξομαι, ἐπηξάμην.] (11.)

[**Πλνέομαι**, *approach*, pres. and impf. Epic.] **(1.)**

Πίμπλημι (πλᾰ-), *fill*, πλήσω, ἔπλησα, -πέπληκα, πέπλησμαι, ἐπλήσθην, πλησθήσομαι; a. m. ἐπλησάμην (trans.); [Ep. 2 a. m. ἐπλήμην.] § 125, 2. **(1.)**

Πίμπρημι (πρᾰ-), *burn*, πρήσω, ἔπρησα, πέπρημαι and πέπρησμαι, ἐπρήσθην; [Ion. f. πρήσομαι, fut. pf. πεπρήσομαι.] § 125, 2. Cf. πρήθω, βλοσυρός. **(1.)**

Πινύσκω (πνῡ-), *make wise*, [Hom. aor. ἐπίνυσσα;] chiefly Epic. See πνέω. **(6.)**

Πίνω (πῐ-, πο-), *drink*, fut. πίομαι (πιοῦμαι rare); πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 a. ἔπῐον. **(8.)**

Πιπίσκω (πι-), *give to drink*, πίσω, ἔπῑσα. Ionic and poetic. See πίνω. **(6.)**

Πιπράσκω (περᾰ-, πρα-), *sell*, [Ep. περάσω, ἐπέρασα,] πέπρᾶκα, πέπρᾶμαι [Hom. πεπερημένος], ἐπράθην [Ion. -ημαι, -ηθην]; fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. **(6.)**

Πίπτω (πετ-, πτο-) for πι-πετ-ω, *fall*, f. πεσοῦμαι [Ion. πεσέομαι]; p. πέπτωκα, part. πεπτώς [Ep. πεπτηώς or -εώς]; 2 a. ἔπεσον [Dor. ἔπετον]. **(8)**

[**Πίτνημι**, *spread*, pres. and impf. act. and mid. Epic and Lyric. See πετάννυμι.] **(1.)**

Πλάζω (πλαγγ-), *cause to wander*, ἔπλαγξα. Pass. and mid. **πλάζομαι**, *wander*, πλάγξομαι, *will wander*, ἐπλάγχθην, *wandered*. Ionic and poetic. **(4.)**

Πλάσσω (πλατ-?), *form*, [πλᾰ́σω Ion.], ἔπλᾰσα, πέπλασμαι, ἐπλάσθην; ἐπλασάμην. § 108, iv. 1, N. **(4.)**

Πλέκω, *plait, knit*, πλέξω, ἔπλεξα, [πέπλεχα or πέπλοχα Ion. (rare)], πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 a. p. -ἐπλάκην; a. m. ἐπλεξάμην.

Πλέω (πλῠ-), *sail*, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην (later). [Ion. and poet. πλώω, πλώσομαι, ἔπλωσα, πέπλωκα, Ep. 2 aor. ἔπλων.] **(2.)**

Πλήσσω or **πλήττω** (πληγ-), *strike*, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. ἐπλήγην (in comp. -ἐπλάγην); 2 f. pass. πληγήσομαι and -πλᾰγήσομαι; fut. pf. πεπλήξομαι; [Ep. 2 a. πέπληγον (or ἐπέπλ-), πεπληγόμην; Ion. a. m. ἐπληξάμην.] § 110, vii. N. 2. **(2. 4.)**

Πλύνω (πλῡν-), *wash*, πλῡνῶ, ἔπλῡνα, πέπλῡμαι, ἐπλύθην; [fut. m. (as pass.) πλυνοῦμαι, a. ἐπλῡνάμην.] § 109, 6. **(4.)**

Πνέω (πνῡ-), *blow, breathe*, πνεύσομαι and πνευσοῦμαι, ἔπνευσα, -πέπνευκα, [Ep. πέπνῡμαι, *be wise*, pt. πεπνῡμένος, *wise*, plpf. πέπνῡσο.] [Ep. 2 aor. ἀμ-πνῦτο, a. p. ἀμ-πνύνθην;] see **ἄμπνυε**. See **πνύσκω**. **(2.)**

Πνίγω (πνῐγ-), *choke*, -πνίξω [later -πνίξομαι, Dor. πνιξοῦμαι], ἔπνιξα, πέπνιγμαι, ἐπνῐ́γην, πνῐγήσομαι. **(2.)**

Ποθέω, *desire*, ποθήσω, ποθήσομαι, ἐπόθησα; and ποθέσομαι, ἐπόθεσα. § 109, 1, N. 2 (*b*).

(**Πορ-, προ-**), *give, allot*, stem whence 2 a. **ἔπορον** (poet.), p. p. **πέπρωμαι**, chiefly impers., **πέπρωται**, *it is fated* (with **πεπρωμένη**, *Fate*). See **μείρομαι.**

Πράσσω or **πράττω** (**πρᾱγ-**), *do*, **πράξω**, **ἔπραξα**, **πέπρᾱχα**, **πέπραγμαι**, **ἐπράχθην**, **πραχθήσομαι**; fut. pf. **πεπράξομαι**; 2 p. **πέπρᾱγα**, *have fared* (*well* or *ill*); mid. f. **πράξομαι**, a. **ἐπραξάμην.** (**4.**)

[**Πρήσσω** (**πρηγ-**), *do*, **πρήξω**, **ἔπρηξα**, **πέπρηχα**, **πέπρηγμαι**, **ἐπρήχθην**; **πέπρηγα**; **πρήξομαι**, **ἐπρηξάμην.**] Ionic for **πράσσω.** (**4.**)

(**πριᾰ-**), *buy*, stem, with only 2 aor. **ἐπριάμην**, inflected throughout in § 123.

Πρίω, *saw*, **ἔπρῑσα**, **πέπρισμαι**, **ἐπρίσθην.** § 109, 2.

Πτάρνῡμαι (**πταρ-**), *sneeze*; [f. **πταρῶ**;] 2 aor. **ἔπταρον**, [**ἐπταρόμην**], (**ἐπτάρην**) **πταρείς.** (**II.**)

Πτήσσω (**πτᾰκ-, πτηκ-**), *cower*, **ἔπτηξα**, **ἔπτηχα.** From stem **πτᾰκ-**, poet. 2 a. (**-ἔπτακον**) **καταπτᾰκών.** [From stem **πτᾰ-**, Ep. 2 a. **κατάπτην**, dual; 2 pf. pt. **πεπτηώς.**] (**4. 2.**)

Πτίσσω (§ 108, iv. 1, N.), *pound*, [**ἔπτῐσα**, **ἔπτισμαι.**] (**4.**)

Πτύσσω (**πτῠγ-**), *fold*, **πτύξω**, **ἔπτυξα**, **ἔπτυγμαι**, **-ἐπτύχθην**; **πτύξομαι**, **ἐπτυξάμην.** (**4.**)

Πυνθάνομαι, poetic **πεύθομαι** (**πῠθ-**), *hear, enquire*, fut. **πεύσομαι** [Dor. **πευσοῦμαι**], pf. **πέπυσμαι**; 2 a. **ἐπυθόμην.** (**5. 2.**)

P.

Ραίνω (**ῥᾰ-, ῥαν-**), *sprinkle*, **ῥᾰ́νῶ**, **ἔρρᾱνα**, **ἔρρασμαι**, (**ἐρράνθην**) **ῥανθείς.** [From stem **ῥα-** (cf. **βαίνω**), Ep. aor. **ἔρασσα**, pf. p. **ἐρράδαται**, plpf. **ἐρράδατο**, § 119, 3.] See § 108, v. N. 1. Ionic and poetic. (**5. 4.**)

['**Ραίω**, *strike*, **ῥαίσω**, **ἔρραισα**,] **ἐρραίσθην**; [fut. m. (as pass.) **-ῥαίσομαι.**] Poetic, chiefly Epic.

'**Ράπτω** (**ῥαφ-**), *stitch*, **ῥάψω**, **ἔρραψα**, **ἔρραμμαι**; 2 a. p. **ἐρράφην**; a. m. **ἐρραψάμην.** (**3.**)

'**Ράσσω** or **ῥάττω** (**ῥᾰ́γ-**), *throw down*, **ῥάξω**, **ἔρραξα**, **-ἐρράχθην.** (**4.**)

'**Ρέζω** (**ῥεγ-**), for **ἔρδω**, *do*, **ῥέξω**, **ἔρεξα** (rarely **ἔρρεξα**); [Ion. a. p. **ῥεχθείη**, **ῥεχθείς.**] (**4.**)

'**Ρέω** (**ῥῠ-**), *flow*, **ῥεύσομαι**, **ἔρρευσα**, (**ε-**) **ἐρρύηκα**; 2 a. p. **ἐρρύην**; **ῥυήσομαι.** § 108, ii., Note. (**2.**)

(**'Ρε-**), stem of **εἴρηκα**, **εἴρημαι**, **ἐρρήθην** (**ἐρρέθην**), **ῥηθήσομαι**, **εἰρήσομαι.** See **εἶπον.**)

'**Ρήγνῡμι** (**ῥᾰ́γ-, ῥηγ-**), poet. **ῥήσσω**, *break*; **ῥήξω**, **ἔρρηξα**, [**-ἔρρηγμαι** rare, **ἐρρήχθην** rare;] 2 a. p. **ἐρράγην**; **ῥᾰγήσομαι**; 2 p. **ἔρρωγα**, *be broken* (§ 109, 3, N. 1); [**ῥήξομαι,**] **ἐρρηξάμην.** (**2. II.**)

Ῥιγέω (ῥῖγ-), *shudder*, [ῥιγήσω,] ἐρρίγησα, [2 p. ἔρρῖγα (as pres.)] Poetic, chiefly Epic. [7.]

Ῥιγόω, *shiver*, ῥιγώσω, ἐρρίγωσα ; inf. ῥιγῶν or ῥιγοῦν, § 98, Note 3.

Ῥίπτω (ῥῖφ-), *throw*, ῥίψω, ἔρριψα (poet. ἔριψα), ἔρρῖφα, ἔρριμμαι [poet. ῥέρριμμαι, Hom. plp. ἐρέριπτο], ἐρρίφθην, ῥιφθήσομαι ; 2 a. p. ἐρρίφην. Pres. also **ῥιπτέω**. (3.)

Ῥύομαι (ῠ), *defend*, ῥύσομαι, ἐρρῠσάμην. [Epic, inf. ῥῦσθαι for ῥύεσθαι ; impf. 3 pers. ἔρρῠτο and pl. ῥύατο. § 119, 3.] Poetic. See **ἐρύω**.

Ῥυπάω, *be foul*, [Epic **ῥυπόω** ; Ion. pf. pt. ῥερυπωμένος].

Ῥώννῡμι (ῥω-), *strengthen*, ἔρρωσα, ἔρρωμαι (imper. ἔρρωσο, *farewell*), ἐρρώσθην. (II.)

Σ.

Σαίρω (σᾰ̔ρ-), *sweep*, aor. pt. σήρας ; 2 p. σέσηρα, *grin*, esp. in part. σεσηρώς [Dor. σεσᾱρώς.] (4.)

Σαλπίζω (σαλπιγγ-), *sound a trumpet*, aor. ἐσάλπιγξα. (4.)

[**Σαόω**, *save*, σαώσω, ἐσάωσα, ἐσαώθην, σαώσομαι ; imperf. 3 sing. σάω (for ἐσάω) as if from Aeol. σάωμι ; imperat. σάω (for σάου). Epic.]

Σβέννῡμι (σβε-), *extinguish*, σβέσω, ἔσβεσα, -ἔσβηκα, ἔσβεσμαι, ἐσβέσθην ; 2 a. ἔσβην ; -σβήσομαι. (II.)

Σέβω, *revere*, [imp. ἔσεβον late], aor. p. ἐσέφθην, w. part. σεφθείς, *awe-struck*.

Σείω, *shake*, σείσω, ἔσεισα, σέσεικα, σέσεισμαι, ἐσείσθην ; a. m. ἐσεισάμην ; [Ep. imp. ἐσσείοντο].

Σεύω (σῠ̆-), *move*, *urge*, [a. ἔσσευα, ἐσσευάμην ;] ἔσσυμαι, ἐσσύθην or ἐσύθην ; 2 a. m. ἐσσύμην (with ἔσυτο, σύτο, σύμενος). Poetic. (2.)

Σημαίνω (σημᾰ̆ν-), *show*, σημᾰ̆νῶ, ἐσήμηνα (sometimes ἐσήμᾱνα), σεσήμασμαι, ἐσημάνθην, σημανθήσομαι ; mid. σημανοῦμαι, ἐσημηνάμην. (4.)

Σήπω (σᾰ̔π-), *rot*, σήψω, 2 p. σέσηπα (as pres.) ; σέσημμαι ; 2 a. p. ἐσάπην, f. σᾰ̔πήσομαι. (2.)

Σκάπτω (σκᾰφ-), *dig*, σκάψω, ἔσκαψα, ἐσκᾰ̔φα, ἔσκαμμαι, 2 aor. p. ἐσκάφην. (3.)

Σκεδάννῡμι (σκεδᾰ̔-), *scatter*, f. σκεδῶ [σκεδάσω,] ἐσκέδᾰσα, (ἐσκέδασμαι) ἐσκεδασμένος, ἐσκεδάσθην ; ἐσκεδασάμην. (II.)

Σκέλλω (σκελ-, σκλε-), *dry up*, [Ep. a. ἔσκηλα,] ἔσκληκα ; 2 a. ἔσκλην (ἀπο-σκλῆναι). (4.)

Σκέπτομαι (σκεπ-), *view*, σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, fut. pf. ἐσκέψομαι, [ἐσκέφθην, Ion.]. For pres. and impf. the better Attic writers use σκοπῶ, σκοποῦμαι, &c. (see **σκοπέω**). (3.)

Σκήπτω (σκηπ-), *prop*, -σκήψω, ἔσκηψα, -ἔσκημμαι, ἐσκήφθην ; σκήψομαι, ἐσκηψάμην. (3.)

Σκίδνημι, mid. *σκιδνάμαι*, *scatter*, chiefly poetic for **σκεδάννυμι**. (I.)

Σκοπέω, *view*, in better Attic writers only pres. and impf. act. and mid. For the other tenses *σκέψομαι*, *ἐσκεψάμην*, and *ἔσκεμμαι* of *σκέπτομαι* are used. See **σκέπτομαι**.

Σκώπτω (*σκωπ-*), *jeer*, *σκώψομαι*, *ἔσκωψα*, *ἐσκώφθην*. (3.)

Σμάω, *smear*, with *η* for *ᾱ* in contracted forms (§ 98, N. 2), *σμῇ* for *σμᾷ*, &c. [Ion. *σμέω* and *σμήχω*], aor. p. *δια-σμηχθείς* (Aristoph.).

Σπάω, *draw*, *σπάσω* (*ᾰ*), *ἔσπᾰσα*, *ἔσπᾰκα*, *ἔσπασμαι*, *ἐσπάσθην*, *σπασθήσομαι*; *σπάσομαι*, *ἐσπασάμην*. § 109, 1, N. 2; § 109, 2.

Σπείρω (*σπερ-*), *sow*, *σπερῶ*, *ἔσπειρα*, *ἔσπαρμαι*; 2 a. p. *ἐσπάρην*. (4.)

Σπένδω, *pour a libation*, *σπείσω*, *ἔσπεισα*, *ἔσπεισμαι*; *σπείσομαι*, *ἐσπεισάμην*. § 16, 3 and 6.

Στείβω (*στῑβ-*), *tread*, *-ἔστειψα*, (*ε-*) *ἐστίβημαι* (§ 108, ii. Note). Poetic. (2.)

Στείχω (*στῑχ-*), *go*, [*-ἔστειξα*, 2 a. *ἔστῐχον*.] Poetic and Ion. (2.)

Στέλλω (*στελ-*), *send*, *στελῶ* [*στελέω*], *ἔστειλα*, *ἔσταλκα*, *ἔσταλμαι*; 2 a. p. *ἐστάλην*; *-σταλήσομαι*; a. m. *ἐστειλάμην*. § 109, 4. (4.)

Στενάζω (*στεναγ-*), *groan*, *στενάξω*, *ἐστέναξα*. (4.)

Στέργω, *love*, *στέρξω*, *ἔστερξα*; 2 p. *ἔστοργα*. § 109, 3.

Στερέω, *deprive*, also **στερίσκω**; *στερήσω*, *ἐστέρησα* [Epic *ἐστέρεσα*], *ἐστέρηκα*, *ἐστέρημαι*, *ἐστερήθην*, *στερηθήσομαι*; 2 aor. p. *ἐστέρην*, 2 fut. (pass. or mid.) *στερήσομαι*.

[**Στεῦμαι**, *pledge one's self*; 3 pers. pres. *στεῦται*, impf. *στεῦτο*. Poetic, chiefly Epic.]

Στίζω (*στιγ-*), *prick*, *στίξω*, *ἔστιξα*, *ἔστιγμαι*. (4.)

Στορέννῡμι or **στόρνῡμι** (*στορε-*), *στορῶ* (for *στορέσω*), *ἐστόρεσα*, [*ἐστορέσθην*], *ἐστορεσάμην*. (II.)

Στρέφω, *turn*, *στρέψω*, *ἔστρεψα*, *ἔστραμμαι*, *ἐστρέφθην* (rare in prose) [Ion. *ἐστράφθην*]; 2 pf. *ἔστροφα* (rare); 2 a. p. *ἐστράφην*, f. *στρᾰφήσομαι*; mid. *στρέψομαι*, *ἐστρεψάμην*. § 109, 4, N. 1.

Στρώννῡμι (*στρω-*), same as **στορέννυμι**; *στρώσω*, *ἔστρωσα*, *ἔστρωμαι*, *ἐστρώθην*. (II.)

Στυγέω (*στῠγ-*), *dread*, *hate*, *ἐστύγησα* [*ἔστυξα*], [*ἐστύγηκα*,] *ἐστυγήθην*; 2 f. p. *στυγήσομαι*; [Ep. 2 a. *ἔστῠγον*.] Ionic and poetic. (7.)

[**Στυφελίζω** (*στυφελιγ-*), *dash*, aor. *ἐστυφέλιξα*. Epic.] (4.)

Σύρω (*σῠρ-*), *draw*, [fut. *συρῶ* late,] aor. *ἔσῠρα*, *ἐσυράμην*. (4.)

Σφάζω (*σφᾰγ-*), *slay*, Att. prose gen. **σφάττω**; *σφάξω*, *ἔσφαξα*, *ἔσφαγμαι*, [*ἐσφάχθην* (rare)]; 2 aor. p. *ἐσφάγην*, fut. *σφᾰγήσομαι*; aor. mid. *-ἐσφαξάμην*. (4.)

Σφάλλω (*σφᾰλ-*), *trip*, *deceive*, *σφαλῶ*, *ἔσφηλα*, *ἔσφαλμαι*; 2 a. p. *ἐσφάλην*, f. *σφᾰλήσομαι*; fut. m. *σφαλοῦμαι*. (4.)

Σώζω (*σωδ-*), *save*, [also Ep. *σώω*, w. subj. *σόῃς*, *σόῃ*, &c.]; *σώσω*, *ἔσωσα*, *σέσωκα*, *σέσωσμαι* (or *-ωμαι*), *ἐσώθην*, *σωθήσομαι*; *σώσομαι*, *ἐσωσάμην*.

T.

(τα-), *take*, stem with Hom. imperat. τῆ.

[(τᾰγ-), *seize*, stem with Hom. 2 a. pt. τεταγών.] Cf. Lat. *tango*.

[**Τανῡω**, *stretch*, τανῡσω, ἐτάνῡσα, τετάνυσμαι, ἐτανύσθην; aor. m. ἐτανυσσάμην. § 109, 2. Epic form of **τείνω**.]

Ταράσσω (ταραχ-), *disturb*, ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην, ταραχθήσομαι; ταράξομαι; [Ep. pf. (τέτρηχα) τετρηχώς, *disturbed*; plp. τετρήχει.] (**4.**)

Τάσσω (τᾰγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην, ταχθήσομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτάγην; fut. pf. τετάξομαι. (**4.**)

Τείνω (τεν-), *stretch*, τενῶ, ἔτεινα, τέτᾰκα, τέτᾰμαι, ἐτάθην, τᾰθήσομαι; τενοῦμαι, ἐτεινάμην. § 109, 6. (**4.**)

Τελέω, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην; fut. m. [τελέομαι] τελοῦμαι, a. m. ἐτελεσάμην. § 109, 2.

Τέλλω (τελ-), *cause to rise, rise*, aor. ἔτειλα; [plpf. p. ἐτέταλτο.] In compos. -τέταλμαι, -ἐτειλάμην. § 109, 4. (**4.**)

[(**Τεμ-**), *find*, stem with only Hom. redupl. 2 a. τέτμον or ἔτετμον.]

Τέμνω (τεμ-, τμε-) [Ion. τάμνω, Hom. once τέμω], *cut*, f. τεμῶ, τέτμηκα, τέτμημαι, ἐτμήθην, τμηθήσομαι; 2 a. ἔτεμον, ἐτεμόμην (or ἐτᾰμ-); fut. m. -τεμοῦμαι; fut. pf. τετμήσομαι. See **τμήγω**. (**5.**)

Τέρπω, *amuse*, τέρψω, ἔτερψα, ἐτέρφθην [Ep. ἐτάρφθην, 2 a. p. ἐτάρπην (with subj. τραπείω), 2 a. m. (τ)εταρπόμην]; fut. m. τέρψομαι (poet.), [a. ἐτερψάμην Epic.] § 109, 4, N. 1.

[**Τέρσομαι**, *become dry*, 2 a. p. ἐτέρσην. Chiefly Epic. Fut. act. τέρσω in Theoc.]

[**Τετίημαι**, Hom. perf.; generally in part. τετιημένος, with τετιηώς, both passive, *dejected, troubled*.]

[**Τέτμον** or **ἔτετμον** (Hom.), *found*, for τε-τεμ-ον.] See (**τεμ-**).

Τετραίνω (τετρᾰν-), *bore*, late pres. τιτραίνω and τιτράω; [fut. -τετρανέω Ion., aor. ἐτέτρηνα,] -ἐτετρηνάμην. From stem (τρᾰ-), aor. ἔτρησα, pf. p. τέτρημαι. § 108, v. N. 1; § 109, 7 (*c*). (**5. 4.**)

Τεύχω (τῡχ-), *prepare, make*, τεύξω, ἔτευξα, [Ep. τέτευχα as pass.,] τέτυγμαι [Ep. τέτευγμαι, ἐτύχθην (Ion. ἐτεύχθην); fut. pf. τετεύξομαι;] f. m. τεύξομαι, [a. ἐτευξάμην.] [Epic 2 a. (τῠκ-) τετυκεῖν, τετυκόμην.] Poetic. (**2.**)

Τήκω (τᾰκ-), *melt*, [Dor. τάκω), τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτάκην; 2 p. τέτηκα (as mid.). (**2.**)

Τίθημι (θε-), *put*; for inflection and synopsis, see § 123. (**I.**)

Τίκτω (τεκ-), *beget, bring forth*, τέξομαι (poet. also τέξω, rarely τεκοῦμαι), ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην. See § 108, iii. (end). (**3.**)

Τίνω (τι-), with ῑ, *pay*, τῑ́σω, ἔτῑσα, τέτῑκα, -τέτισμαι, -ἐτίσθην. (5.)

[**Τιτάινω** (τῑτᾰν-), *stretch*, aor. (ἐτίτηνα) τιτήνας. Epic for τείνω.] (4.)

[**Τιτρά(ν)ω**, *bore*, late present.] See **τετραίνω**.

Τιτρώσκω (τρο-), *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι; [fut. m. τρώσομαι Hom.] (6.)

Τλά(ν), *bear*, *dare*, syncop. for (ταλα-ω), pres. not classic; f. τλήσομαι, [Ep. a. ἐτάλασσα,] p. τέτληκα [with Epic μι-forms (§ 125, 4) τέτλᾰμεν, τετλαίην, τέτλαθι, τετλάμεναι and τετλάμεν, τετληώς]; 2 a. ἔτλην [Dor. ἔτλᾱν.] Poetic.

[**Τμήγω** (τμᾰ̆γ-), *cut*, poet. for τέμνω; τμήξω (rare), ἔτμηξα, 2 a. ἔτμᾰγον, ἐτμάγην (τμάγεν for ἐτμάγησαν).] (2.)

Τορέω (τορ-), *pierce*, pres. only in [Ep. ἀντι-τορεῦντα] ; f. [τορήσω,] rarely τετορήσω, [a. ἐτόρησα, 2 a. ἔτορον.] (7.)

Τρέπω [Ion. τράπω], *turn*, τρέψω, ἔτρεψα, τέτροφα or τέτραφα, τέτραμμαι, ἐτρέφθην [Ion. ἐτράφθην]; f. m. τρέψομαι, a. m. ἐτρεψάμην; 2 a. [ἔτρᾰ̆πον Ep. and Lyr.], ἐτράπην, ἐτραπόμην. § 109, 3, N. 2, and 4 with Note 1. This verb has all the six aorists.

Τρέφω (τρεφ- for θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἔθρεψα, τέτροφα (late τέτραφα), τέθραμμαι (inf. τεθράφθαι), ἐθρέφθην (rare); 2 a. p. ἐτράφην; [Ep. 2 a. ἔτρᾰφον as pass.]; f. m. θρέψομαι, a. m. ἐθρεψάμην. § 109, 3, N. 2; and 4 with N. 1.

Τρέχω (τρεχ- for θρεχ-, § 17, 2, Note; δρᾰμ-), *run*, f. δραμοῦμαι (-θρέξομαι only in comedy), ἔθρεξα (rare), -δεδράμηκα, -δεδράμημαι; 2 p. -δέδρομα (poet.), 2 a. ἔδραμον. (8.)

Τρέω (*tremble*), aor. ἔτρεσα. Chiefly poetic.

Τρῑβω (τρῑ̆β-), *rub*, τρίψω, ἔτριψα, τέτρῑφα, τέτριμμαι, ἐτρίφθην; 2 a. p. ἐτρίβην, fut. p. τρῑβήσομαι; fut. pf. τετρίψομαι; f. m. τρίψομαι, a. m. ἐτριψάμην. (2.)

Τρίζω (τριγ-), *squeak*, 2 p. τέτρῑγα as present. Ionic and poetic. (4.)

Τρύχω, *exhaust*, fut. [Ep. τρύξω] τρυχώσω (τρυχο-, § 109, 8, N.), a. ἐτρύχωσα, p. part. τετρυχωμένος, [a. p. ἐτρυχώθην Ion.].

Τρώγω (τρᾰ̆γ-), *gnaw*, τρώξομαι, [-ἔτρωξα,] -τέτρωγμαι; 2 a. ἔτρᾰγον. § 108, ii. (end). (2.)

Τυγχάνω (τῠχ-, τευχ-), *hit*, *happen*, τεύξομαι, [Ep. ἐτύχησα,] τετύχηκα or τέτευχα; 2 a. ἔτῠχον (5. 2.)

Τύπτω (τῠπ-), *strike*, (ε-) τυπτήσω, ἔτυψα [ετύπτησα later], [τέτυμμαι Ion. and poet.]; 2 a. ἔτῠπον (rare), ἐτύπην (poet.); τυπτήσομαι (as pass.); a. m. ετυψάμην. (3.)

Τύφω (τῠφ- for θυφ-, § 17, 2, Note), *raise smoke*, *smoke*, τέθυμμαι, 2 a. p. -ἐτύφην, 2 f. p. -τῠφήσομαι. (2.)

Υ.

Ὑπισχνέομαι Ion. and poet. **ὑπίσχομαι** (strengthened from **ὑπέχομαι**), *promise*, **ὑποσχήσομαι**, **ὑπέσχημαι**, (**ὑπεσχέθην**) once in **ὑποσχέθητε** (Plat.); 2 a. m. **ὑπεσχόμην**. See **ἴσχω** and **ἔχω**. (5.)

Ὑφαίνω (**ὑφἄν-**), *weave*, **ὑφἄνῶ**, **ὕφηνα**, **ὕφασμαι** (109, 6, N.), **ὑφάνθην**; aor. m. **ὑφηνάμην**. (4.)

Ὗω, *rain*, **ὕσω**, **ὗσα**, **ὗσμαι**, **ὕσθην**. [Hdt. **ὕσομαι** as pass.]

Φ.

Φαίνω (**φἄν-**), *show*, f. **φανῶ** [**φανέω**], a. **ἔφηνα**, **πέφαγκα**, **πέφασμαι** (§ 109, 6, N.), **ἐφάνθην**; 2 a. p. **ἐφάνην**, 2 f. **φἄνήσομαι**; 2 p. **πέφηνα**; f. m. **φανοῦμαι**, a. m. **ἐφηνάμην** (rare and poet.), *showed*, but **ἀπ-εφηνάμην**, *declared*; [Ep. iter. 2 aor. **φάνεσκε**, *appeared*.] For Epic **πεφήσομαι**, see **φάω**. See § 95; § 96; § 97, 4. (4.)

Φάσκω (**φἄ-**), *say*, only pres. and impf. See **φημί**. (6.)

Φάω, *shine* (pres. late), [Hom. imperf. **φάε**, fut. pf. **πεφήσεται**.]

Φείδομαι (**φῖδ-**), *spare*, **φείσομαι** [Hom. **πεφιδήσομαι**], **ἐφεισάμην**, [Hom. 2 a. **πεφιδόμην**.] (2.)

(**φεν-**, **φἄ-**), *kill*, stems whence [Hom. **πέφἄμαι**, **πεφήσομαι**; 2 a. redupl. **πέφνον** or **ἔπεφνον**, with part. **πέφνων**].

Φέρω (**οἰ-**, **ἐνεκ-**, **ἐνεγκ-** for **ἐν-ενεκ-**), *bear*, f. **οἴσω**, a. **ἤνεγκα**, p. **ἐνήνοχα**, **ἐνήνεγμαι**, a. p. **ἠνέχθην**; f. p. **ἐνεχθήσομαι** and **οἰσθήσομαι**; 2 a. **ἤνεγκον**; f. m. **οἴσομαι** (sometimes as pass.); a. m. **ἠνεγκάμην**, 2 a. m. **ἠνεγκόμην** (very rare). [Ion. **ἤνεικα** and **-αμην**, **ἤνεικον**, **ἐνήνειγμαι**, **ἠνείχθην**; Hdt. **ἀν-οῖσαι** or **ἀν-ῶσαι**, inf. from aor. **ὦσα** (late); Hom. aor. imper. **οἶσε** for **οἶσον**, pres. imper. **φέρτε** for **φέρετε**.] (8.)

Φεύγω (**φῦγ-**) *flee*, **φεύξομαι** and **φευξοῦμαι** (§ 110, ii. N. 2), 2 p. **πέφευγα** (§ 109, 3); 2 a. **ἔφῦγον**; [Hom. p. part. **πεφυγμένος** and **πεφυζότες**.] (2.)

Φημί (**φἄ-**), *say*, **φήσω**, **ἔφησα**; p. p. imper. **πεφάσθω**, part. **πεφασμένος**. Mid. [Dor. f. **φάσομαι**]. For other forms and inflection, see § 127. (1.)

Φθάνω (**φθᾰ-**), *anticipate*, **φθάσω** and **φθήσομαι**, **ἔφθᾰσα**, [**ἔφθᾰκα** late;] 2 a. act. **ἔφθην** (like **ἔστην**), [Ep. 2 a. m. **φθάμενος**.] (5.)

Φθείρω (**φθερ-**), *corrupt*, f. **φθερῶ** [Ion. **-φθερέω**, Ep. **φθέρσω**], a. **ἔφθειρα**, p. **ἔφθαρκα**, **ἔφθαρμαι**; 2 a. p. **ἐφθάρην**, 2 f. p. **φθᾰρήσομαι**; 2 p. **διέφθορα**; f. m. **φθεροῦμαι** [Hdt. **φθαρέομαι**]. (4.)

Φθίνω [Ep. also **φθίω**], *waste, decay*, **φθίσω**, **ἔφθισα**, **ἔφθῖμαι**, [**ἐφθἴθην**; fut. m. **φθἴσομαι**;] 2 a. m. **ἐφθἴμην** [subj. **φθίωμαι**, opt. **φθίμην** for **φθι-ι-μην**, imper. 3 sing. **φθίσθω**, inf. **φθίσθαι**], part. **φθίμενος**. Attic **ῐ**, Epic **ῑ**; but always **ῐ** in **ἔφθῖμαι**, **ἐφθἴθην**, **ἐφθἴμην** (except in contr. opt. **φθίμην**). Epic **φθίω** has generally **ῐ**. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive. (5.)

Φιλέω (φίλ-), *love*, φιλήσω, &c. regular. [Ep. a. m. ἐφῑλάμην; inf. pres. φιλήμεναι, from Aeolic φίλημι.] (7.)

Φλάω, *bruise*, [fut. φλάσω (Dor. φλασσῶ), aor. ἔφλᾱσα, ἔφλασμαι, ἐφλάσθην.] See θλάω.

Φράγνῡμι (φρᾰγ-), *fence*, mid. **φράγνῡμαι**; only in pres. and impf. See **φράσσω**. (II.)

Φράζω (φρᾰδ-), *tell*, φράσω, ἔφρᾰσα, πέφρᾰκα, πέφρασμαι [Ep. pt. πεφραδμένος,] ἐφράσθην (as mid.); [φράσομαι Ep.], ἐφρασάμην (chiefly Epic). [Ep. 2 a. πέφρᾰδον or ἐπέφραδον.] (4.)

Φράσσω (φρᾰγ-), *fence*, φράξω, ἔφραξα, πέφραγμαι, ἐφράχθην; ἐφραξάμην. See **φράγνυμι**. (4.)

Φρίσσω or **φρίττω** (φρῑκ-), *shudder*, φρίξω (late), ἔφριξα, πέφρῑκα. (4.)

Φρῡ́γω (φρῡ̆γ-), *roast*, φρῡ́ξω, ἔφρυξα, πέφρυγμαι, [ἐφρῡ́γην.] (2.)

Φυλάσσω (φυλᾰκ-), *guard*, φυλάξω, ἐφύλαξα, πεφύλᾰχα, πεφύλαγμαι, ἐφυλάχθην; φυλάξομαι, ἐφυλαξάμην. (4.)

Φύρω, *mix*, [ἔφυρσα,] πέφυρμαι, ἐφύρθην; [fut. pf. πεφύρσομαι Pind.]. **Φυράω**, *mix*, is regular, φυράσω, &c.

Φύω, (ῡ̆), *produce*, φύσω, ἔφῡσα, πέφῡκα, *be (by nature)*, with 2 p. (πέφυα) § 125, 4 [Ep. πεφύᾱσι, ἐμ-πεφύῃ, πεφυώς]; 2 a. ἔφῡν, *be, be born*, (subj. φύω); 2 a. p. ἐφύην (subj. φυῶ); fut. m. φῡ́σομαι.

X.

Χάζω (χᾰδ-), *yield, retire* (pres. only in ἀνα-χάζω), [Ep. f. χάσομαι, a. -ἔχασσα (Pind.), a. m. ἐχασάμην (Epic, once in Xen. διᾰ-χάσασθαι); 2 a. m. κεκαδόμην; fut. κεκαδήσω, *will deprive* (§ 110, iv. *c*, N. 2 , 2 a. κέκᾰδον, *deprived*.] (4.)

Χαίρω (χᾰρ-), *rejoice*, (ε-) χαιρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 a. p. ἐχάρην, [Ep. a. m. χήρατο, 2 a. m. κεχαρόμην; 2 p. pt. κεχαρηώς; fut. pf. κεχαρήσω, κεχαρήσομαι (§ 110, iv. *c*, N. 2).] (4.)

Χαλάω, *loosen*, [χαλᾰ́σω Ion.,] ἐχάλᾰσα [-αξα Pind.], ἐχαλάσθην. § 109, 2.

Χανδάνω (χᾰδ-), *hold*, 2 a. ἔχᾰδον. From stem (χενδ-), [Epic fut. χείσομαι (§ 16, 6, N. 1), 2 pf. κέχανδα.] (5.)

Χάσκω, later **χαίνω** (χᾰν-), *gape*, f. χᾰνοῦμαι, 2 p. κέχηνα (as pres.), 2 a. ἔχᾰνον. Ionic and poetic. (4.)

Χέζω (χεδ-), fut. χεσοῦμαι (rarely -χέσομαι), ἔχεσα, 2 p. -κέχοδα; 2 a. ἔχεσον; a. m. ἐχεσάμην; p. part. κεχεσμένος. (4.)

Χέω (χῠ̆-), *pour*, f. χέω [Ep. χεύω], a. ἔχεα [Ep. ἔχευα], -κέχῠκα, κέχῠμαι, ἐχῠ́θην, χυθήσομαι; a. m. ἐχεάμην, 2 a. m. ἐχῠ́μην. § 108, ii. 2, N ; § 110, iii. 1, N. 2. (2.)

[(**Χλαδ-**) stem of 2 pf. part. κεχλᾰδώς, *swelling*, (Pind.).]

Χόω, *heap up*, χώσω, ἔχωσα, -κέχωκα, κέχωσμαι, ἐχώσθην, χωσθήσομαι. § 109, 2.

Χραισμέω (χραισμ-), *avert*, *help*, late in present; [Hom. χραισμήσω, ἐχραίσμησα; 2 a. ἔχραισμον]. (7.)

Χράομαι, *use*, (perhaps mid. of χράω); χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην; [fut. pf. κεχρήσομαι Theoc.]. For χρῆται [Hdt. χρᾶται], &c. see § 98, Note 2.

Χράω, *give oracles*, χρήσω, ἔχρησα, κέχρηκα, κέχρησμαι (-ημαι ?), ἐχρήσθην. Mid. *consult an oracle*, [χρήσομαι, ἐχρησάμην.] § 98, Note 2. For χρῇς and χρῇ = χρήζεις and χρήζει, see **χρῄζω**.

Χρή (impers.), irreg. pres. for χρη-σι, *there is need*, (*one*) *ought*, *must*, subj. χρῇ, opt. χρείη, inf. χρῆναι, (poet. χρῆν); imperf. χρῆν or ἐχρῆν. **Ἀπόχρη**, *it suffices*, inf. ἀποχρῆν, imperf. ἀπέχρη, [Ion. ἀποχρᾷ, ἀποχρᾶν, ἀπέχρα;] ἀποχρήσει, ἀπέχρησε. (I.)

Χρῄζω (χρηδ-), Ion. **χρηΐζω**, *want*, *ask*, χρήσω [Ion. χρηΐσω], ἔχρησα, [Ion. ἐχρήϊσα]. Χρῇς and χρῇ (as if from χράω), occasionally have the meaning of χρῄζεις, χρῄζει. (2.)

Χρίω, *anoint*, *sting*, χρίσω, ἔχρῑσα, κέχρῑμαι (or -ισμαι), ἐχρίσθην.

Χρώννῡμι (χρω-), *color*, also **χρώζω**; κέχρωσμαι, ἐχρώσθην. (II.)

Ψ.

Ψάω, *rub*, with η for ᾱ in contracted forms (§ 98, N. 2), ψῶ, ψῶν, ἔψη, &c.; gen. in compos., -ψήσω, -ἔψησα, -ψήσομαι, -ἐψησάμην.

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Ω.

Ὠθέω (ὠθ-), *push*, impf. gen. ἐώθουν (§ 104); ὦσω [poet. ὠθήσω], ἔωσα [Ion. ὦσα], ἔωσμαι [Ion. -ὦσμαι], ἐώσθην; ὠσθήσομαι; f. m. ὦσομαι, a. m. ἐωσάμην [Ion. ὠσάμην]. (7.)

Ὠνέομαι, *buy*, imp. ἐωνούμην (§ 104) or ὠνούμην; ὠνήσομαι, ἐώνημαι, ἐωνήθην. Classic writers use ἐπριάμην (§ 123) for later ὠνησάμην (or ἐωνησάμην.)

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